

THE  
**Baptist Magazine.**

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NOVEMBER, 1820.

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THE WESTERN CIRCULAR LETTER.\*

*The Union which exists between Christ and Believers.*

THIS subject is one which has sometimes been rendered obscure, by a forced and unnatural and extravagant interpretation of scripture: it is one which it is possible so to dilute and generalize as to deprive it of all its significance and beauty; or, on the other hand, so to colour and distort as to render it a mere caricature of the truth. May the Spirit of God enable us to avoid extremes, so that we may not be chargeable with darkening counsel by words without knowledge.

I. It may be proper to commence with some remarks on the nature of this union.

Union to Christ is both *fæderal* and *vital*. In explaining the former of these expressions, let it be observed, that, while the death of Christ is to be viewed as a sacrifice for sin taken in the most general sense, so that there is no degree of guilt nor any number of offences which God cannot consistently pardon, since in giving up himself he offered an

equivalent for all the dishonour which the character and government of God could ever sustain; yet we must likewise regard his death as a sacrifice for the sins of his people.

When Christ came to execute his great commission, God entered into an absolute engagement with him, assuring him that he should "see his seed and prolong his days, and that the pleasure of the Lord should prosper in his hand." That such a promise might be sure to the Saviour to whom it was given, it must have been equally sure to the saved to whom it relates. It could not be fulfilled *to* Christ, unless it were fulfilled *in* them. In conformity with such a promise, all believers are represented as given to Christ. The gift must have been preceded by a design to bestow; so that we are thus led to the doctrine of some divine appointment with relation to Christ and believers—an appointment which secured to the Re-

\* We have thought the "Circular Letter" of the Western Association deserving of a more extensive circulation. It was written by the Rev. Mr. Crisp of Bristol, the respected colleague of the Rev. Dr. Ryland.

EDITORS.

deemer the fulfilment of the great design for which he came, and to the redeemed the enjoyment of the great blessings which he died to bestow—an appointment by which he suffered for them and in their room whatever penalty the law inflicted, as if he had been the sinner who had transgressed; while they enjoy, through him, the same freedom from the consequences of sin as if they had never committed a single crime. Here then Christ appears in the character of a substitute; as the good shepherd, laying down his life for the sheep; as their great deliverer, rescuing them by suffering in their stead; as their ransom, satisfying every demand of justice by paying their awful debt in his own person; as their priest, offering up his blood on earth; and their advocate, pleading this blood in heaven. There is, therefore, between Christ and his people, a connection which may justly be styled a covenant-union, because he stands to them in the relation of a head and substitute and representative. And this is the idea held out in many passages, which speak of believers as being “in Christ.” They are viewed and treated as those who have an interest in his death and merits, through that gracious constitution which appointed him to suffer in their room. They are “in him,” so as to be accepted and saved through him, as if they had themselves died in his death, and had actually sustained what he endured on the cross.

But let us ask, Does union to Christ imply nothing more than this? Is he not a living head? If union to him contains in it a state of acceptance with God, does it not imply a new state of heart towards God? Assuredly it must; for union to Christ is

*vital*. By this, we mean that union which is produced by the indwelling of his Spirit in the souls of his people; the union by which he lives and reigns in them. Thus the Apostle speaks of himself, “Christ liveth in me:” thus he addresses believers, “Christ in you the hope of glory:” and this emphatic language Christ himself employs, “He that eateth my flesh and drinketh my blood dwelleth in me and I in him.” “At that day ye shall know that I am in the Father, and ye in me, and I in you.” To illustrate this vital union the following images are employed by the sacred writers. That of the vine and its branches; (John xv.) that of the head and members; (Rom. xii. 5. Col. i. 18.) that of the marriage union; (Ephes. v. 31, 32.) and that of a foundation and building. (Ephes. ii. 22. 1 Peter ii. 5.)

These images taken together show very strikingly the peculiar properties of this union. It appears from them,

1. That the connection between Christ and his people is very close and intimate. If we were to fix on that relation in common life which is the most distinguished by tenderness; a relation attended with the most endearing fellowship, and creating such a harmony of feeling, such a sameness, such an identity of interest, as that the two parties in the strongest sense become one, it would be the marriage union. Yet this is one image employed to illustrate this spiritual union. Thus too the stem and the branches are so intimately united as to form one tree, and the head and the members one body.

2. The union expressed by these images supposes great re-



semblance. The qualities of the stem are discernible in the branch. The life and vigour residing in the head belong in some degree to the members; and though the superstructure may differ materially from the foundation, yet the Apostle, in speaking of Christians as built on Christ, represents the building as partaking of the qualities of that on which it is erected: "To whom coming as unto a *living* stone, ye also as *living* stones are built up a spiritual house." If it be the distinguishing character of Christ as a foundation that he is a "living stone," it is too the peculiarity of the building resting on this firm basis that it is composed of living materials.

3. This union implies dependence. What is the vine to the branches? The source of supply. What is the head to the members? The fountain of life and seat of authority: that which directs and strengthens and governs. What is a foundation to a building? That to which it adheres, and on which it rests. What is the connexion of husband and wife? It is one in which the name, the rank, the title, and the property of the one, are communicated to the other. It is a relation of protection and attachment on the one side, of subjection and love on the other.

4. To this union belong perpetuity and fruitfulness. Is Christ a vine? To those who are branches he says, "Abide in me and I in you;" and he describes them by saying, "He that abideth in me, and I in him, the same bringeth forth much fruit." Is Christ the head? From him the whole body is represented by the Apostle, as making increase unto the edifying of itself in love; and from this head, having nourish-

ment ministered, it "increaseth with the increase of God."

The phraseology adopted in many passages in the Epistles accords with this comprehensive view of union to the Saviour. "I am crucified with Christ, nevertheless I live." "You being dead hath he quickened together with him." "Knowing this, that the old man is crucified with him." "Who died for us, that whether we wake or sleep we should live together with him." "If we be dead with Christ, we believe also that we shall live with him." How can it be said, as in these passages, that Christians are dead and crucified with Christ, quickened and risen and alive with him, unless their union to him be viewed under this twofold aspect, as a union of quickening influence as well as of covenant relation; a union by which, while they are saved through him as their federal representative, they live in him as their spiritual head? If union with Christ, therefore, includes in it such conformity and likeness to him; if it be necessary to die and rise with him by a total change, a renovation of the soul, so that sin through his death must receive its death-blow; then how clearly does it follow, that any union to him unaccompanied by spirituality of mind is a mere name, and exists only in the imaginations of a deceived and self-deceiving heart!

II. Having thus endeavoured to illustrate the nature of union to Christ, let us proceed to consider this union in its origin and principle.

The question is important, How do we become united to Christ? and to this we answer, that union to Christ originates in the divine purpose, is produced

by divine power, and commences with that faith which the operation of this power produces.

1. It originates in the divine purpose. "*Of him* are ye in Christ Jesus." Here is the origin of all union to the Saviour, the Father's gracious design. And since the Almighty formed his sovereign purpose before we existed, nay, before time itself began; since the sufferings of Christ and the glory that should follow, the blessings which should flow from his death, and the character and number of those who should partake of these blessings were fixed, eternally fixed in the divine counsels; therefore believers are said to be "chosen in Christ from before the foundation of the world:" and on the same principle Christ is represented as "the Lamb slain from the foundation of the world." It is in fulfilment of God's gracious design that any sinner is led to embrace the Saviour; for,

2. The power by which this union is effected, like the purpose from which it springs, is divine. "Without me," said Christ, or, "severed from me, ye can do nothing." Our Lord uses this language in allusion to the connexion between a vine and its branches; for, as the branch separate from the stem is withered, such would be the state of every soul if disunited from Christ. But if without his nourishing influence we could not continue in existence, it is equally certain that without it we could not begin to live. The barren carnal soul can never, by its own power, unite itself to the Redeemer; for if it could, such an act would suppose life in the soul already, and therefore it could live without him. But "if any man be in Christ, he is a new creature." To be a new

creature is to be born again; and the sinner becomes so only through that spiritual influence which slays the enmity of his heart, abases his pride, gives a new direction to his views, a new bias to his affections. "I, if I be lifted up," said Christ, "will draw all men unto me." The Redeemer attracts and unites the soul to himself by a powerful and constraining force, and thus drawn to him, the soul lives in him and by him. But the soul is not a mass of inert matter, nor does the Spirit operate on it as on lifeless materials. By the power of the Spirit light is imparted to the mind; this light quickens while it illuminates. New views are produced, new dispositions are called forth, these dispositions begin immediately to operate; and the first, the great moving act of the soul when thus awakened and renewed, is faith.

3. Union with Christ, therefore, commences with believing. It begins only when the mind is led to form such affecting views of his character as produce a state of humble, grateful reliance on him for salvation. "No man cometh unto me," said Christ, "except my Father which hath sent me draw him." Faith is the act of the mind in coming to Christ: to be enabled thus to come to him requires the exercise of a gracious, almighty energy. But this act is voluntary; since, from the moment when the Spirit touches and transforms the soul, whatever indifference or opposition before existed is at once subdued, and the mind becomes sweetly and effectually constrained. "Thy people shall be willing in the day of thy power." Taking, therefore, the scriptures as our guide, we cannot rationally consider this union as taking



place till the period in which we become new creatures in Christ Jesus. Yet it is maintained by some, that union to Christ is from everlasting, and that faith is not the principle with which it commences, but only its fruit and evidence.

Let it, however, be considered, that faith is represented as coming to Christ. If it be so, therefore, till we believe in him we remain at a distance from him. Again, it is said that "in Christ Jesus neither circumcision avail-eth any thing nor uncircumcision, but a new creature;" and in another verse, that neither circumcision nor uncircumcision avail-eth any thing, but "faith which worketh by love."

From these passages taken together it appears that every believer is a new creature, and that faith and conversion are equally essential to union with Christ; since precisely what is said of the one is said of the other. It is when we begin to believe that we begin to live anew, and when we thus begin to live we become united to Christ.

Surely then we ought not to adopt such a mode of speaking on this subject as to intimate that every man, through the eternal decree of God, is in Christ before as well as after his conversion. If the Apostle declares that in Christ Jesus nothing can avail but faith and a renewed heart, and we are saying that there is union with Christ where no such character exists, our sentiments must clash with the doctrines of inspiration.

Let it not be replied, that believers are "chosen in Christ before the foundation of the world," for it only follows from this expression, that in God's eternal design to bring a number of the human race they were graciously

included. But to say that we were positively united to Christ from the moment when this choice was made, is to make no difference between two things which are totally distinct: such reasoning confounds that which actually takes place with what exists only in purpose. In the divine mind we were chosen in Christ, just as Christ was slain before the foundation of the world; that is, he was from eternity appointed to suffer, and we were appointed to be saved through him.

But if we were actually in Christ from the period in which we were chosen in him, then it follows, that whatever this choice included must have existed eternally. In selecting any individuals as his redeemed people, God resolved that they should be brought into existence, that the Saviour should become a sacrifice, that they should embrace him in this character, and that he should bear their sins. Then all the events of providence, all the teaching and discipline of the Holy Spirit in bringing the soul to Christ, and all that renders Christ precious to the soul, must have been included in his purpose when they were chosen in him: since without all this the choice could never have been effectual, and without all this, as foreseen and predetermined, it would never have been made. Hence then it follows, according to such reasoning, that we ourselves existed from eternity, that Christ died before he came into the world, and that his blood was shed and his sacrifice was offered up while he himself was in the abodes of glory.

It would be trifling to dwell so long on an absurdity, if it were not rendered necessary by the strained and unscriptural and in-

cautious phraseology adopted by those who advocate the notion of eternal union to Christ. Even if the expression be used with a meaning the most qualified and restricted, so as only to signify that the purpose of God, with regard to this union, is eternal; yet with this limitation, though the sentiment is not incorrect, the mode of expressing it is injudicious and inappropriate; and to bring forward this view of union to Christ with a prominence and a frequency and an ardour which place its spirituality out of sight, is highly objectionable.

I close this topic by simply quoting the language of the Apostle respecting some of his friends at Rome; language which, on the supposition of eternal union to Christ, is unintelligible; language which the advocates of such a notion can in no way evade or contradict; "Salute Andronicus and Junia, &c. WHO WERE IN CHRIST BEFORE ME."

*(To be concluded in our next.)*

## RELIGIOUS KNOWLEDGE.

KNOWLEDGE is generally opposed to ignorance, and consists in the illumination of the understanding. Without knowledge, men must derive their happiness from the inferior part of their nature, and can have only very confined ideas of its immortal principle. In giving us intellectual faculties, our Creator has endowed us with the means of acquiring useful knowledge, and its advantages amply reward the difficulty of acquisition. The knowledge of religion is of all others most important: mortals are exalted and dignified by its influence, and there is no state

or condition in human society, that can afford happiness without it. This knowledge implies more than a cold assent of the understanding to certain truths, an abstaining from gross sins, and an assuming of the garb of religion; it is,

I. *The practical acknowledgement of God's sovereignty, and the consecration of the whole man to his service.* In the emphatic language of scripture, it is, "the being taught of God,"—it is "*Christ in us, the hope of glory.*"

The Samaritans worshipped they knew not what; the Athenians inscribed an altar to the unknown God; and the majority of mankind, even in this enlightened country, too much resemble them. To have a temple and an altar seems to them not only necessary, but laudable; yet they live without hope, and without God in the world. If souls perish for lack of knowledge (Hosea iv. 6), some portion of it must be necessary to salvation. The knowledge of God, and of his law—of our condition before him, and of the character of his Son Jesus Christ—seems here to be included; yet as it is impossible for us to say, with what small degrees of knowledge souls may be prepared for heaven, especially under some circumstances, we would not limit the Holy One of Israel, nor sit in judgment on the souls of men. The works of nature and providence make known the eternal power and godhead of the Divine Being; but it is in the economy of his grace that his highest glory stands revealed: here his excellencies are displayed to the wonder and admiration of redeemed millions. His perfections cannot be comprehended by the highest intelligences; yet the weakest believer knows enough



of them to make him happy. Unbelievers have indeed some knowledge of God; but it is not scriptural, and it has no sanctifying influence on their hearts. They think him altogether such a one as themselves—unmindful of his word, and unfaithful to his promises; they construe his forbearance into a connivance at their sin; they abuse his mercies, to indulge their carnal propensities; and they vainly hope that they shall have peace, though they walk in the imagination of their own hearts. Were they not blinded by the god of this world, and hardened through the deceitfulness of sin, to a very awful degree, they could not thus deceive themselves in the midst of so much evidence to the contrary. It is on the knowledge of God as manifested in the gospel of his Son, that the good man sets his foot for eternity, leans his whole weight, and finds the ground firm under him. This affords him hope in his greatest trials, yields him joy in the midst of his sorrow, and supports him in the immediate prospect of eternity. How widely different is the condition of those who know not the Lord! They have no consolation in their afflictions, nor comfortable prospect when death approaches them; they are strangers to the salvation of Jesus, and to the pardoning mercy of God through him; no cheering prospect enlivens their minds, nor revives their fainting spirits, in those solemn moments; but they sink in deep mire, where there is no standing.

II. *The religion of Jesus Christ supposes an understanding of the moral law.* This law is a declaration of God's will, intended to explain and confirm the law of our nature; to correct the mis-

takes we might have made in reference to it, and to teach us its obligations. Not that by it we can now obtain righteousness and justification; it was given that the offence might abound—that we might by its purity discover our sinfulness—that we might be shut up from all hope of salvation by our own works, and receive the gospel of the grace of God. Nevertheless the law being holy, just, and good, must be considered as the rule of our conduct; exemption from it as a covenant of works does by no means suppose that it is not the standard of moral actions. Christ came not to destroy the law, but to fulfil it; and by faith in him its honour and authority are established. The most advanced saint, by contemplating its spirituality, may be convinced of his imperfections, and of his need of a better righteousness than his own to justify him before God. Men by nature have no right views of this law; they do not consider that it reaches to their thoughts and words, as well as to their actions; nor do they seriously reflect on its penal sanction. Not understanding the law, they reject the gospel; they imagine it to be within their own power, and perfectly at their own command, to reform their lives, and to atone for their offences by future repentance and reformation. This they purpose to do; yet having no ideas of present danger, they defer their intention to some distant period. But when they are renewed by the Spirit of God, the law affords to their minds grand views of his holiness, discovers sin to be exceedingly sinful, and exalts the mercy and grace of him by whom it was magnified and made honourable. They delight in the

law of God after the inward man, and wish to yield a perfect obedience to all its commands. This proves the fulfilment of the divine promise, "I will put my law in their inward parts, and write it in their hearts, and will be their God, and they shall be my people." Jer. xxxi. 33.

III. *When the glory of God, as it shines in the gospel, and the extent of the moral law, are perceived, we also understand the depravity of our nature, and the iniquity of our practice.* After the prodigal son came to himself, he said, "I will arise, and go to my father." He had acted like one bereft of his senses; yet by afflictions he was brought to consider his situation, to confess his folly, and with feelings of penitence and contrition to seek acceptance with a father from whom he had foolishly departed. Thus it is with sinners; having no correct idea of the evil of sin, or of their danger in consequence of it;—they neglect religion, and seek happiness in their own way. They oppose revelation, conscience, and reason; they draw iniquity with cords of vanity, and sin, as it were, with a cart-rope. When God enlightens their minds, they see that their whole lives have been full of sin; and that by the sentence of his law they are condemned to everlasting misery. Before Saul of Tarsus was converted, he thought all was right with his soul towards God; touching the righteousness which is in the law he was blameless: but when the commandment came with power to his conscience, sin revived, and he died, as to any hopes of salvation by his own works. The commandment which was ordained to life, now become weak through the flesh, he found to be unto death:

instead of affording him a title to eternal happiness, it condemned and accursed him. Like him, we also trust for acceptance with God to our own works, until he teaches us to know our true character,—that by nature we are children of wrath. Then we renounce all dependence on our riches, and with the trembling jailor cry, "*What must I do to be saved?*" or, with the penitent publican, "*God be merciful to me a sinner.*" We no longer think that we are rich, and increased in goods, and have need of nothing; but that we are wretched, and poor, and miserable, and blind, and naked.

IV. *Christianity implies a knowledge of Jesus Christ in the glory of his person, in his office as mediator of the new covenant, and in the relation he bears to his people.* It is not a single passage of the sacred writings, nor a few passages only, which speak of his importance in the economy of redemption. Prophets, evangelists, and apostles, have all mentioned him in terms of the highest esteem, and of the most profound regard. Indeed the whole of the sacred volume, either directly or indirectly, refers to him. He is the life-blood of the christian system; and the secret of true religion is the proper knowledge of him. To know him, is to love him; his character cannot be understood without being admired. If we have no love to him, we can have no evidence of interest in him. If any man love not our Lord Jesus Christ, let him be Anathema Maran-atha. We must glory in his cross, and count all things but loss for the excellency of the knowledge of him. Our love to him must exceed our love to any thing—to every thing else. "He that lov-



ethr father or mother more than me, is not worthy of me; and he that loveth son or daughter more than me, is not worthy of me." Love to the Saviour will lead to a cheerful obedience to his commands. To believe that he hath borne our sins in his own body on the tree, and thereby saved us from the miseries of hell, must dissolve the heart with gratitude, and fill the soul with holy joy. To know whom we have believed, and to be persuaded that he is able to keep that which we have committed to him against that day, will enable us to bear whatever difficulties may come upon us, for his sake, and sustain our minds in all possible exigencies.

It is lamentable to observe what ignorance of these things pervades the minds of many who attend the ministry of the gospel. Their heart is waxed gross, and their ears are dull of hearing, and their eyes have they closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted and be healed. Let those whose labours are, through the blessing of God, calculated to dispel this moral darkness, and to communicate divine knowledge, devote themselves without reserve to their great and good work. Of all the excellencies of the pulpit, that is most desirable, which in *easy* and *familiar* terms imparts the first principles of religion to the ignorant, and with facility inculcates on them its sacred precepts. Jesus taught as one having authority, and not as the scribes; yet the common people heard him gladly.

B.

S. G.

## LETTER

FROM

*Mrs. P. to the Rev. T. Morgan.**To the Editor of the Baptist Magazine.*

SIR,

THE accompanying letter I received, upwards of nine years ago, from a very pious but afflicted lady, with whom I was accustomed occasionally to correspond. A few friends to whom I showed it during the life-time of the writer, thought it a very interesting and singular letter; and now, as this excellent individual has attained the freedom and felicity after which she ardently aspired, if you think it calculated to produce serious feelings, and to cherish evangelical sentiments, you are at liberty to publish it in your miscellany.

T. MORGAN.

*Birmingham, July 17, 1820.*

DEAR SIR,

To comply with your request, I have taken a large sheet of paper; but I have held it in my hand, quite in doubt whether I should venture to write on it, because I fear you will feel disappointment when you receive it; for at the time I wrote to you last, I wrote also to two intimate friends, and cannot now clearly recollect what expressions I made use of to you. Only this I well remember, that in writing to you, Sir, I felt less restraint; assuring myself that I should not be misunderstood, or disregarded. And now, dear Sir, in order to communicate to you, with all freedom and confidence, the state of mind I was in during my last memorable illness, I ought to say, that for many years I struggled under the

harassings of a wretched, rebellious, disbelieving heart; little suspected perhaps by those around me, or by my friends; but well known to God and my own conscience! This, when I began to deplore the evil of it, was no light burden. Nor could I do as Christian did, drop it off my back at the sight of the cross of Christ; for *there* rested my unbelief! Having never seen myself as a great sinner, I was unwilling to believe the absolute necessity of his blood to cleanse my guilty soul! And I suffered a considerable time in secret from perplexity and doubt. No uncommon case, I now believe, with those who have had a religious education, and are restrained from the acts of outward immorality. But long since that time, all through the latter years of my life, have I sighed in secret, at the risings up of something of the old leaven. Carnal reason has often put the question forth, How can these things be? and abundance of foolish inquiries; till grace has stepped in, checking the torrent of my thoughts, and covering me with shame and confusion of face before God. Yet (though it may appear as a contradiction) the Lord knows my heart, I laboured against this unbelief, and hoped I had gained the ascendancy, often saying, Lord, I believe, help thou mine unbelief! Thus have I gone on; and what is rather surprising, through all my illnesses, and years of affliction, I have never suffered *distress* of soul, or *strong fears* for the safety of my immortal part. Doubts and fears have alternately risen; but for the most part the Lord has been very gracious to his poor handmaid. When faint, he has given me a cordial; and when low, he has

encouraged me, for his word has been my refuge.

I must beg you to excuse this seeming digression from the subject you requested me to enlarge on. At the time when I mentioned to you that I was taken ill, my mind was unusually calm. The prospect of the dissolution of the body gave me no dread. Faith and hope seemed to keep my head quite above water, though I had no rapturous view of an unseen world. When I found *that strange* alteration seizing my whole frame, I bade my nurse call Mr. S. who attended me. My nephew, P. who had made a hasty journey down on purpose to see me, came to my bedside to tell me he was going; but perceiving me grow quite silent, and immoveable, he was constrained to change his intention, and stood watching by me, with the rest of my dear relatives, expecting soon to observe my last breath. But my thoughts and desires were all raised upward, to the great Father of spirits, and God of all comfort, that he would in mercy grant me a joyful admission into the realms of bliss! I pleaded over the words, "In my Father's house are many mansions; I go to prepare a place for you." While thus employed, I much wished my dear friends to be less watchful of me, for I thought and felt disturbed by it. At length my brother insisted on my sister's trying to get some rest, as he should not leave the room for the night. When all was retired and silent, I waited, prayed, and hoped for the moment to arrive. But about midnight I seemed as if all my pleas were beaten back into my own bosom, and repelled by a *supreme power*, with whom I appeared to be closely engaged



in converse, and whose power abstracted my mind from every thing but the quiet recollection of all the spiritual actions of my life. He reproached me for withholding my whole heart from him;—that unbelief had prevailed in my heart toward him;—that I had lightly esteemed him;\*—that all the devotional actions of my life were so mixed and tinctured with vanity of the heart, wanderings of the eye, and coldness of the affections, that for these things I must experience his displeasure, and partake of a sense of his frowns;—and that for *these things* I was as a criminal at the bar of his justice, and detained under the arresting hand of death. Here I felt such a strong awe, that my soul shrunk within me! I was as if before the great Judge of all the earth; and as if in a few minutes I should be brought, or should burst into his presence. I prayed I might not receive the sentence which those did who had said, We have eaten and drunk in thy presence, and thou hast taught in our streets. Lord, say not to me, Thou hast never known me! Thou knowest I am a sinner before thee; thou knowest my helplessness, and the weakness of my faith, so often deplored before thee; but cast me not from thy presence, for other refuge have I none! Then I began to think the hours precious that were allowed me to plead (for they appeared to go rapidly); yet I could not give up the thought and hope, that though I had been so weak in faith, the desires of my heart for holiness, and love to him, had been sincere; and I could say, Thou that knowest all things, knowest

I have desired to love thee. Again, I seemed awed with fear, yet not distressed with thoughts of eternal punishment, and felt with true humility of soul, that I was wretched, and miserable, and poor, and blind, and naked; saying, Lord, cast me not from thy presence, for whither shall I flee? This scrutiny of soul (for I know not what else to term it) closed with the strong application of the words, I will be merciful to thy unrighteousness, and thy iniquities I will remember no more! Here joy flowed into my soul, as I remember relating to you; and I concluded I should soon be in glory. I made every effort to speak, but could not, though my attendants observed it. About nine in the morning a white froth burst from my lips, and my nurse removed it, saying, Ah! now 'twill soon be over. From this time I felt no more alteration, but lay the whole day, patiently waiting, and hoping, that ere another hour came, I should be released from this clay tabernacle; that death, under whose iron grasp I lay, might receive his commission to set the poor captive free; wondering at the power which yet had sustained me in being here while in such a degree of weakness; yet conscious that the same Being that had upheld me, could continue to do so; (for what was that to his great or marvellous works in providence and grace?)—that I was but *one* being, and as an atom in the innumerable millions of the creation of God;—that it was but as the hiding of his power;—and that one short hour in the blissful mansions above would amply compensate for all my sufferings here: repeating to myself some lines, which are supposed to be the language of a happy spirit

\* Here I felt the force of my former infidelity.

just seated at the Redeemer's right hand ;

" Well ! had I languish'd seventy years below ;  
 Been every year the sport of every woe ;  
 An hour, a moment, rapt with seraphs here,  
 Would make divine amends for all I suffer'd there.

To dwell for ever near my Saviour's face—  
 O the dear bliss, and oh the wondrous grace !"

All these hours I never thought of food, or sleep, or medicine. I heard all that passed in my room ; knew the voice or whispers of every one who spoke ; heard the sighing or steps of my sister, and the others who returned, saying, with surprise, " She breathes still." O, thought I, if I could but tell you how I have been engaged through the night ! what a scene I have passed through ! But I never shall. I trust ye are all following me ; and when we meet in glory, what shall I relate ! I will wait the Lord's time ; but it cannot be long before I drop this body of sin and pain, and then I shall spring away ! Thus the hours passed, until I found, about seven o'clock, that I could move my finger ; which I did, when I knew my nephew P. was attentively watching me ; and as his ear was quick, and I found motion returning, I said, " Life—is—strong—in—me—now." He leaned, and said, " Is it ; are you comfortable in mind still ?" " Yes." " Will you take something ?" " Yes." Then he ran down stairs with astonishment to his mother, saying, " My poor aunt speaks again !"

This, Sir, I call a memorable time ; I have-passed through many illnesses, you know ; but never knew any hours equal to these. I believe I told you how I met the astonished eyes of my relations in the morning ; and that when they congratulated me on my return to life, I felt disap-

pointment. Ah, Sir, I own to you, as I did to others, my motives and desires to quit the world were not all pure ; I did not long to go, only because I could not love and serve God *here* as I wished. This I was sensible of at the time. The Lord pardon his poor creature ; but there is such a thing as being weary of the clay tenement. For three days after this time, my mind was like a total blank : I was absorbed in the feelings of my poor body. High fever and strong pain occasioned such restlessness that I could think of little else ; but afterwards for weeks I have been kept many hours waking, traversing this scene over and over again, nor shall I ever forget it, " while life, and thought, and being last."

I am, &c.

E. P.

April 18, 1811.

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**PARTICULAR**  
**BAPTIST CHURCH,**  
**MILL BAY, FOLKSTONE.**

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*(Extracted from the Church Book. Dated November, 1817.)*

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THE gospel was first introduced here by Christians of the Baptist denomination, in the year 1720, at the house of Mr. John Stace, whose parlour was often converted into a temporary sanctuary, where, as in days of old, the heralds of salvation " ceased not to teach and preach Jesus Christ."

In 1724 six of these persons were accustomed to travel on Lord's-day to Canterbury, (sixteen miles,) to hear this blessed word of truth. It is said, that " the heat of summer, and the



darkness and cold of winter, did not prevent them; and that they cheerfully submitted to every inconvenience."

In 1728, Mr. G. Green, minister, Messrs. Jenk. Hayne, James Boxer, and Henry Bayley, seceded from a people meeting at Hythe and Folkstone, on account of their denying the Divinity of Christ, his atonement, his imputed righteousness, the efficacy of grace, the perseverance of the saints, &c.

Mr. and Mrs. John Stace, and Mr. John Bayley of Folkstone, members of the church at Canterbury, united with the above-mentioned persons in an attempt to establish the interest of Christ.

In July, 1729, Mr. S. gave a piece of ground, situated in Mill Bay, upon which these friends, chiefly by their own efforts, erected a place of worship, which was finished by the latter end of the year.\* During this year, Mr. John Howe, the pastor of a church at Portsmouth, having left the church there, came to reside at Canterbury. He became the pastor of the Particular, or Calvinistic Baptists, resident at Canterbury, in the Isle of Thanet, and at Folkstone.

In 1730, Mr. Howe removed from Canterbury to Folkstone, where he continued to reside till his death, which took place A. D. 1750. It is said, "he was an able minister of the New Testament, and great in divine truth."†

In 1750, the friends at Folkstone applied to Canterbury for

their dismissal. The answer to that application is as follows:

"It was this day agreed upon, at our church meeting, to answer the request of our beloved brethren meeting together at Folkstone, as a branch of this church of Christ, of believers baptized on a profession of faith, late under the care of our much honoured and beloved brother, Mr. John Howe, deceased, holding the doctrine of personal election and final perseverance. Know all men whom it may concern, that our Folkstone brethren have, for good and weighty reasons, requested and desired that they might be congregated into a body and church state, separate from us; not from any difference in judgment and affection; but, considering the great distance of our meeting from each other, many inconveniences thus attend our continuing in one church. And for the reasons they have given, we do believe it may be more for the glory of God, and for their comfort and edification. We, therefore, being this day met together at Canterbury, after putting up our most solemn prayer to Almighty God, do in love agree to dismiss and discharge them from us, and to commend them to God, and to the word of his grace, who alone is able to build them up, to give them every needful supply, and to strengthen, stablish, and settle them, as a church, in gospel order. And we pray, that 'the good will of Him that dwelt in the bush,' may go with them; that they may be kept by the power of God, and by him be enabled to prosper both in numbers and in grace, to hold the mystery of faith in a pure conscience, and to keep the ordinances and doctrines of the

\* The descendents of Mr. Stace still worship under the same roof, of whom one has long sustained the office of a Deacon, and others are members of the church, and appear to be walking in the steps of their pious ancestors.

† Some of Mr. Howe's descendents are also still living at Folkstone.

gospel pure and entire, until the coming of the Lord Jesus.

“Signed by us, at our church meeting, Canterbury, and the Isle of Thanet, August 16, 1750.

“John Ilden,  
John Laming,  
Daniel Smith,  
Val. Austin.  
Thomas Smith.”

From this period the church was, for many years, without a settled pastor. Mr. Thomas Wantwall, however, appears to have laboured in it for many years.

In the year 1758, or 9, Mr. W. was invited to the pastoral office, but was never ordained. He was assisted in his ministry by Messrs. G. Green and I. Burch.

From the year 1759 to 1762, the church was supplied chiefly by Mr. John Davies, late of Waltham Abbey. He also was requested to accept the pastoral office, but no account is given of his ordination.

In the year 1773, Mr. Whitehead, who succeeded Mr. Davies, and who had been the pastor for some years, was withdrawn from, on account of immoral conduct.

From this date till 1776, the church was supplied by Messrs. Blacket, Philips, Shaw, Giles, Dawson, and Espenett.

In 1776, Mr. Daniel \* Gelband accepted the pastoral office, which he resigned in 1783.

In 1784, Mr. William Atwood accepted the pastoral office, which he sustained till 1816. At the close of this year (1816), the

church wrote to the Stepney Academical Institution, the President of which recommended Mr. John Clark to their attention.

In January, 1817, Mr. C. began his probationary labours, which ended in his ordination, November 27 of the same year.

Messrs. Atwood, Read, Bourdergham, Burton, Goff, Welch, and Pope, have been sent out into the ministry from the church since the year 1783. The first of these resides at Farningham; the second at Canterbury. Messrs. Bourdergham, (who was the pastor of the church at Smarden,) and Burton, (who was the pastor of the church at Southill,) have entered into the rest which remains for the people of God. Mr. Goff is at Westbury Leigh; Mr. Welch at Newbury; and Mr. Pope at Collingham, near Newark.

The church at Canterbury, of which this at Folkstone was a branch, appears to be decayed; but there are two other branches, originally planted at Shallows, which are neither destitute of foliage nor fruit, at St. Peter's, and at Margate in the Isle of Thanet, and which have for many years been blessed with the ministry of Messrs. Cramp and Atkinson.

J. C.

## BAPTIST CHURCHES

IN

## MONMOUTHSHIRE.

THIS *Sketch* was inserted in the present month, in the *Seren Gomer*, a Welsh magazine, published by the Rev. J. Harries of Swansea. The particulars were collected in June last, If a friend

\* Mr. G. afterwards became the pastor of a seceding church, which has for many years been supplied by ministers in Lady Huntingdon's connexion, but which has now for its minister Mr. Maitland, from Hackney Academy.



in each county would collect a similar account of the churches belonging to our denomination, it would answer your request in former numbers, concerning the history of the churches.

*Explanatory notes.*—Column 1. The number of each church, according to the time of its formation. 2. Names of the churches, or places of worship. 3. Chapels where branches of churches meet,

and churches that have no chapels. 4. The year when each church was formed. 5. Names of the ministers. 6. The year of the minister's settlement with that church. 7. The language in which divine service is conducted. W. denotes Welsh. E. English. W. & E. Welsh and English. E. or W. *first*, the language that is *chiefly* used in that place. 8. Number of members.

1.	2.	3.	4.	5.	6.	7.	8.
1	Llanwenarth .	Abergavenny } Nantyglo . . . }	1652	James Lewis . . . } Francis Hiley . . }	1790 } 1811 }	W	480
2	Blaenau . . . .	.....	1660	Joseph Price . . . } Harry Harris . . . }	1799 } 1805 }	W	110
3	Penygarn . . . .	Beulah . . . .	1729	John Evans . . . . } Jabez Lawrence . . }	1799 } 1819 }	W	300
4	Capel-y-ffin . .	.....	1745	George Watkins . .	...	E & W	40
5	Bethesda . . . .	Llisfaen . . . } Castleton . . . }	1746	John Hier . . . . . } James Edmunds . . }	1787 } 1806 }	W	570
6	Carleon . . . . .	Rhisca . . . . . }	1771	Thomas Jenkins . . }	1818 }	E & W	100
7	Penuel . . . . .	.....	1772	David Phillips . . .	1819	E & W	60
8	Trosnant . . . .	.....	1776	Thomas Harris . .	1818	W & E	120
9	Tredeger . . . .	.....	1802	No Pastor . . . . .	....	W & E	120
10	Sion Chapel . .	.....	1803	Joshua Thomas . . }	1804 }	W & E	300
11	Abergavenny . .	.....	1807	John P. Davis . . }	1818 }	W & E	120
12	Blaenafon . . . .	.....	1810	James Michael . .	1817	E	80
13	Pont-rhdyrun . .	.....	1815	Micah Thomas . . .	1807	W & E	120
14	Pont-y-pool . .	No Chapel . . .	1815	.....	....	E & W	60
15	Glasgoed . . . .	No Chapel . . .	1817	John James . . . . .	1817	E	15
16	Newport . . . .	.....	1817	.....	....	W	35
17	Argoed . . . . .	.....	1818	Lewis Lewis . . . .	1817	W & E	160
18	Chepstow . . . .	.....	1818	Thomas Morris . . }	1817 }	W	60
19	Rhagland . . . .	No Chapel . . .	1818	John Harris . . . . }	1819 }	E	15
20	Monmouth . . . .	No Chapel . . .	1819	Thomas Davis . . .	1819	E	16
21	Magor . . . . .	Bethany . . . .	1819	Joshua Lewis . . .	1818	E	15
22	Caerwent . . . .	.....	1819	Thomas Harris . .	1819	E	60
23	Penrhos . . . . .	No Chapel . . .	1819	T. Wright . . . . .	1819	E	40
				Thomas Leonard . .	1819	E	40
				No Pastor . . . . .	....	E	40
				Marmaduke Jones	1819	E	12

Number of Churches 23, Chapels 25, Ministers 26, Members 2,888.

I hope our ministers will attend to the very excellent advice they had in the last Number from Mr. Morgan of Birmingham; and that we shall see a greater number of able writers coming forward to strengthen the hands of the Editors. I wish I could be of more service in God's vineyard, and hope I shall be faithful according to my abilities. I am, your brother in gospel bonds,

JOHN JAMES.

## MR. HENRY JESSEY.

*To the Editor of the Baptist Magazine.*

SIR,—In the Life of that famous man, Mr. Henry Jessey, published in 1671, the following curious particulars are given.

“In the year 1645 he began to set forth a Scripture Calendar, (as a Guide to speak and write in Scripture style,) which he continued yearly to 1664, adding somewhat every year to the new, and omitting other things that were in the former, lest the paper and price should swell too much, ordinarily comprising the whole in two sheets.

“His Calendar had the days of the month, age of the moon, the sun’s progress, quarter-days, term, tide-tables, annuals of things memorable in each month, and such like, common to vulgar Almanacks. But that which was peculiarly the design he intended, was to restore the knowledge of scripture hours, days, night-watches, months, quarters, measures, periods of idol gods, whence our months and days have their names, together with the computation of the Jews’ feasts, and their lectures in the synagogues, as also Scripture Chronology and Church History. If these things were duly observed, there would be a great progress made towards the reviving of the language used by the prophets, and the ancient church of God, and by our Lord and his apostles, and the primitive Christians, that the memory of heathen gods might be blotted out. Hos. ii. 17. Exod. xxiii. 13.

“The design was no singularity, or novelty, but hath been undertaken by many great personages, yet never perfected by any besides himself; and it is a work that may deserve both the allowance of good authority, and the hands of some able one (*mutatis mutandis*) to revive and keep it up, being so learned in so little room, it’s to be desired some one fit for it, would succeed him in that work.”

Now, Mr. Editor, is there not a probability that persons might be found in the religious world who would undertake this suggestion? Probably some public library, (*e. g.* Red-cross-street,) may contain the Calendars of Mr. Jessey, or some private person might give a reference to them. It would be pleasing to the writer to know where to obtain this gratification. If I am rightly informed, the person who conducted Moore’s Almanack, in the *Astronomical* and *Astrological* part, died soon after our revered sovereign, at a very advanced age: most sincerely do I wish that that farrago of nonsense may die with him.

Will none step forward to expose the absurdity and impiety of such daring usurpations of His prerogative, who alone knoweth the times and the seasons?

The above remarks may suggest a few ideas to the conductors of the Evangelical Diary.

I am, Sir, yours cordially,

B. H. B.

Sept. 20, 1820.



## Juvenile Department.

### PHILOSOPHICAL REFLECTIONS.

#### No. XXIII.—SILVER.

Think not in vain the lofty mountains rise.  
Behold the famed Potosi, lifting high  
Its conic head, and stretching wide its sides.  
Number the loads of rich metallic ore  
Dug from its veins profound for ages past.  
How vast the treasure still embowell'd there  
Of costly silver, fairest of metals!

WE again invite our young friends to the admiration of the wisdom and goodness of the great Creator, as manifested in the subterraneous riches of the earth, and, for this purpose, proceed to examine another of the metals.

There is reason to believe that Silver is found in each quarter of the world, but it is in Peru and Mexico that it abounds. The mountain of Potosi, in the former of these countries, since its discovery in 1545, is said to have afforded a mass of silver equal in value to £234,293,840. Humboldt has said, that "these mines in the space of three centuries afforded 316,023,883 pounds of pure silver; and remarks, that this quantity would form a globe of silver 91,206 English feet in diameter." This rich mountain is about 480 yards in height, and 18 miles in circumference. Its form resembles that of a sugar-loaf. Some writers are of opinion, that "the Andes, if properly examined, would afford silver enough to overturn our present commercial system, by making silver as common as copper."

Great Britain is not destitute of such internal riches. Considerable quantities of this metal have been procured from the lead mines. It is also said, that the county of Antrim, in Ireland, possesses a mine

so rich, that thirty pounds of its lead yield one pound of silver. In the reign of Edward I. 1600lbs. of this metal were obtained in about three years, from a mine in Derbyshire. The lead mines in Cardiganshire have yielded considerable quantities of this metal; a fact, which acquires additional interest from the circumstance, that Sir Hugh Middleton was enabled, by these resources, to bring the New River from Ware to London: he is said to have realized from them £2000 per month. In the reign of Charles I. these mines yielded eighty ounces of silver in every ton of lead. Part of his army was paid with this silver.

But we proceed to notice some of its distinguishing qualities. It is very interesting, in viewing the metals, to observe the various characteristics by which they are known. Although corresponding in some general qualities, yet all differ in their minute properties, and thus proclaim a supreme and superintending intelligence.

There is an observable analogy between gold and silver in several of their properties, but their colours alone sufficiently identify them. Silver is well known to be of a white colour, and of a beautiful brilliancy, only exceeded by highly polished steel. Like gold, it is without taste or smell, and is exceedingly ductile and malleable. A grain of silver may be beaten into a leaf that will cover fifty-one square inches, or be drawn into wire of not more than half the diameter of a human hair: indeed a grain of this metal may be so extended, as to form a vessel capable of containing an ounce of water. It is harder and more tenacious than gold: such is its tenacity, that a wire of only one-tenth of an inch in diameter will sustain a weight of 270lb. Who but the Al-

mighty could have conceived and created substances so curious and wonderful? What power but his could perpetuate their formation, and preserve their qualities?

The Deity makes nothing in vain. While the metals are distinguished by indescribable beauty, their utility is as great as their beauty; nor is there a department of his works to which this remark will not apply. There are many substances, and even animals, besides many operations, whose utility is yet undiscovered by man; but this is not because *they* are useless, but because *he* is blind. The little knowledge we possess has cost the learned years of unwearied application; and yet it is more than probable that we are not half acquainted with the utility of any of the Creator's works. May our young friends be clothed with humility! Among the virtues, there is not one more becoming to man.

Silver is highly useful. Many of its uses, like those of gold, are so obvious as scarcely to need enumeration, as its extensive employment in jewellery and coining, in which cases a proportion of copper is mixed with it to increase its durability. Copper gives additional solidity, stiffness, and elasticity to it, but decreases its ductility. Silver plate is usually alloyed with a twenty-fourth part of copper; and in our coin a proportion of one-twelfth part of copper is incorporated. Silver likewise enters into the texture of rich silks; and it is abundantly used to cover other metals, forming what are called plated goods, which are in great request, both from their cheapness and elegance.

It is no inconsiderable recommendation to the employment of this metal, that it cannot be oxidized by atmospheric air, unless in a situation of intense heat. The brown oxide of this metal is the only one known with any certainty.

It has several useful salts. Nitrate of silver is well known. It is much used in chemistry as a test, and when melted, and poured into moulds, it forms the lunar caustic of the apothecary, so called from Luna, one of the terms by which this metal was denominated among the ancients. When dissolved in water, the solution, though very pale, stains animal substances with an indelible black. It is used for staining marble, and silvering ornamental work. Dr. Black also assigns to it this very remarkable property, that if one ounce of it be dissolved in 12,000 ounces of water, it will preserve the liquid from putrefaction for ever, while it may be separated from it, at any time, by the addition of a little common salt. This solution, with the assistance of an alkali, and a little gum water, forms the useful *indelible ink* for marking linen. A variety of other salts are known; but such is the imperfection of our faculties, and the slow progress of our knowledge, that the possibility of forming some of them has but recently been discovered, and their uses are not yet ascertained.

The cautions with which we closed our last paper, would also apply on this subject. Through the grace of God may those cautions be less and less necessary! May our young friends guard against the destructive influence of vanity, luxury, and avarice! Luxury has still its devoted victims; but it is gratifying that Europe does not now present a Nero and his wife, whose very horses were shod with silver; and to the pious youth it must be delightful to reflect, that every passing day hastens that interesting period, whose approach is happily announced by many pleasing indications, when religious principle and pious feeling shall very generally exert their correcting and transforming influence!

N. N.



## Obituary.

MISS RUTH EMERY,

AGED 17.

THERE can scarcely be a more incontestable evidence of the excellence and reality of the religion of Jesus, than the consolation and support it affords in a dying hour. It would be excellent, though limited in its effects by duration: but it will not only stand the test of all the vicissitudes of time with confidence, but will endure the wreck of nature with triumph, and will finally introduce its subject into ineffable delight and perfect day. That religion will afford consolation, when "all other comforts fail," the aged Christian's experience will give ample testimony; and the passing events of every day, in this uncertain state, give the fullest assurance that

" 'Tis religion can supply,  
Solid comforts when we die."

But the finger of God, and the influence of this sacred principle, cannot fail to be recognized, when the youthful mind, naturally accustomed to anticipate years of delight in worldly enjoyments, can renounce its earthly hopes, and esteem the pleasures of the world "as dross and dung compared with the excellency of the knowledge of Jesus Christ"—nor count its own life dear, so "that it may win Christ, and be found in him." Such was the happiness of the subject of this memoir.—She was born at Wibaston in Bedfordshire of pious parents, who watched over her growing years with tender solicitude, and on her account made earnest supplications at the throne of grace. How far these means were effectual was proved by the morality of her conduct, the respect she manifested for divine things, and the regard she felt for the ways and people of God, when grown up and entered on the world. She conducted herself in such a manner as to increase the regard of all her

friends, and especially the family in which she resided. Such promising appearances, with a blooming healthy constitution, encouraged the hope of her becoming a lasting comfort and blessing to her connexions. But alas! too true is the heart-affecting declaration,

"We should suspect some danger nigh,  
Where we possess delight."

About the latter end of May, 1820, she was visited with an attack of cold and fever, which, though it did not prevent her engaging in her accustomed avocations, yet so imperceptibly increased, that in about a month, the hopes entertained of her amendment were blasted by every symptom of rapid consumption. The morning after the physician's opinion was ascertained, (Friday, July 7,) she was observed in tears. Various questions were asked, in order to ascertain the cause of her grief, her replies to which gave satisfactory evidence, that she was by no means so anxious about recovering, as of not going to heaven if she died. She had been reading *Memoirs of Mrs. Newell*, which she held in her hand, having her finger fixed on those pathetic expressions, "My friend, there is a rest for the weary pilgrim in yonder world. Shall we meet *there*, when the long sabbath of the tomb is past?" In the course of a long and affecting conversation, she expressed herself as being a great sinner, the very chief of sinners, and greater than Manassah, Paul, or Magdalen. For her encouragement, some peculiar traits in each of these characters were expatiated on, as well as the narrative of the dying thief; and many scripture promises suited to her circumstances, were recited. To these she listened with great attention; yet from the fear of having sinned beyond the reach of mercy, she scarcely dared to venture a hope.

From her own account, she had been under strong convictions for

several months; but, a few weeks before her affliction, she was led more earnestly and seriously to consider her state, and, (to use her own words,) "tried to pray;"—and in this state she was enabled to make application to the Friend of sinners, deriving great encouragement from the 355th Hymn of Dr. Rippon's, particularly those lines,

"I can but perish if I go;  
I am resolv'd to try;  
For if I stay away, I know,  
I must for ever die."

From that period it appears, (whatever she might have done previously,) she maintained constant intercourse with God by prayer, though with but little comfort. She "sought the Lord sorrowing." From her own confession, what she most desired in her prayers was, the forgiveness of her sins, and the salvation of her soul. She seemed indifferent as to getting well, expressing it to be her whole concern to "be found in Christ;"—and on being asked which she should prefer, could she have her choice, "to live without an interest in Christ, or die, and go to enjoy his presence in heaven?"—she replied very emphatically, "I would rather die." At her urgent request, her father and a friend present engaged in prayer; which, being complied with, proved a melting season to those present; "sorrowing most of all that they would so soon see her face no more." She continued in the present state after this day, only a fortnight, and was only three days confined to her room; so rapidly did she "go down to the house appointed for all living." At times she felt rather reluctant to leave her relatives; but the hope of meeting them in heaven, never to suffer separation, greatly reconciled her mind. All her fear was, that at an interview so blissful, she should be absent; her sinfulness operating rather (in her view) to awaken Divine wrath, than Divine compassion. The Redeemer's language, "Him that cometh unto me, I will in no wise cast out," was frequently repeated to her, to her great encouragement. At one time she was enabled to hope, she had come to

him, and expressed her willingness to die, upon the conditions prescribed by the poet,

"O if my Lord would come and meet,  
My soul would stretch her wings in  
haste."

She became gradually weaned from worldly objects, and enjoyed occasionally somewhat lively anticipations of approaching glory; yet she had very humble views of herself, from a deep sense of her innate depravity, and exceeding sinfulness; and on these accounts "abhorred herself, and repented as in dust and ashes."

She was exceedingly impressed with the value, importance, and necessity of salvation by Jesus Christ—and with a firm conviction of her unworthiness of it, and her insufficiency by her own merits to obtain it; and this led her feelingly to repeat the verse,

"A guilty, weak, and helpless worm,  
On thy kind arms I fall;  
Be thou my strength and righteousness,  
My Jesus, and my all."

She derived much comfort from reading; she carefully improved every convenient opportunity, when in health, for this purpose; and when so exhausted in her sickness as not to be able to read herself, she was much pleased that others should read by her. The books to which she gave a decided preference, next to the Bible and various Hymn-books, were, *Memoirs of Mrs. Newell*, and *Miss Anne Emery*; many expressions in which were precious to her in her affliction; and several times she expressed a wish to meet them in heaven. She frequently enjoyed much from hymns, to enumerate which would exceed the proper limits. She was much delighted with those lines of Kent's Hymn on the Gospel Feast:

"Here's fruit, the like never in Paradise  
grew,  
For sinners the vilest, and why not for  
you."

And frequently repeated,

"O 'tis a heaven worth dying for,  
To see a smiling God!"



And,

"I know in all that has befel,  
My Jesus has done all things well."

At another time she was greatly pleased with the 579th Hymn in the Selection:

"When Thon, my righteous Judge, shalt come."

Especially the last verse,

"Let me among thy saints be found,  
Whene'er th' archangel's trump shall sound,

To see thy smiling face:  
Then loudest of the crowd, I'll sing,  
While heaven's resounding mansions ring  
With shouts of sov'reign grace."

remarking, that this hymn was expressive of her heart's desire, which, should it please the Lord to grant her, she hoped in return to praise him "*loudest of the crowd.*" A little time after, with the most perfect composure, she made a selection of those hymns she wished to be sung at her funeral.

She was extremely anxious for the company of good people, and never allowed them, if possible, to leave her before they had engaged in prayer, from the conviction of the avail of effectual, fervent prayer; nor did she forget to pray *herself*. She was visited by the Rev. Mr. Knight of Staughton, to whom, with great earnestness and freedom, she communicated her feelings. After having a very affecting interview, he asked, on leaving, what message she had to the young people of her acquaintance. With great earnestness, and many tears, she replied, "Tell them to remember *now* their Creator in the days of their youth." From this passage she requested he would preach her funeral sermon, desiring him particularly to address young persons. Amidst all her sufferings, she was never heard to utter one complaining word—she seemed convinced that her sins deserved much more than she endured: and she acquiesced in the dealings of infinite Wisdom, adopting the Shunammite's language, "It is well." She was much animated one evening in some conversation with a friend, on the nature of that blessed state,

where there is no more sickness, sorrow, pain, or death; and by her looks and expressions gave ample proof of her increasing "desire to depart, and to be with Christ;"—and this passage she frequently repeated with great pleasure. The nature of her disorder was such as to prevent her speaking much; yet the expressions which dropped from her lips gave satisfactory evidence of a work of grace being begun in her heart; and though unable to say, with the assurance of the apostle, "I know in whom I have believed, and am persuaded, &c." yet she could say with one of old, "Lord, I believe, help thou my unbelief." Her appearance and conversation became so interesting, as almost to dissolve the "earthly charm" in the minds of her attendants, and lead them to exclaim, "Let us also go and die with her." And, in her own breast, she evidently felt "a strange pleasure mingled with her pain." She greatly delighted that the happiness of heaven consisted, not merely in deliverance from affliction, but in seeing Jesus, and being *like him*. This was all her "salvation, and all her desire." So completely did this absorb every other consideration, that she could view her grieving relatives with apparent ease. Her regard for them, and concern for their distress, now no longer placed her in "a strait betwixt two;" it being her determined "desire to depart and be with Christ," esteeming this "far better."

The last two days of her life were spent in great pain and exhaustion. Yet her mind was very composed and tranquil, excepting once, when raising herself up in great distress and agitation, she exclaimed, "O, I fear I shall not see Jesus; I fear I shall not go to Jesus." The 23d Psalm, and other parts of scripture, were read, which were blessed to her encouragement; and not long after she was heard to say, "The Lord will open the door; he will cast out none; no, not one." And some time after she whispered, "My Jesus, my Lord, and my Rock!" As a proof of her composure in the anticipation of death, she said to her parent, "Mother, if I

should die, pray don't grieve for me." This was repeated. She seemed to have a presentiment of her approaching dissolution. On the night before she died, she said, "I have been thinking a good deal of those words, and they seem to speak to me, 'This night shall thy soul be required of thee.'" And a short time after, she said, "O how I wish I were in heaven; how I long to be gone!" A friend remarked, "You are ready to say, 'Why tarry the wheels of his chariot?'" She replied, "Yes, I think the time long." Soon after, pressing the hand of a relative, she said, "It is hard parting; but heaven will make amends for all."

Her last night in this world was restless and painful; but her mind maintained its wonted composure. In the morning her appearance wore every indication of speedy dissolution. Several questions were asked, which she found considerable difficulty to answer. The last was, "Are you happy?" to which she replied, as firmly as possible, "Yes, —Yes." These were her last words. She continued perfectly composed, till at length nature could no longer endure the conflict. Grace conquered, and without a sigh or pain she fell asleep in Jesus, twelve o'clock, July 21, 1820.

"Early, transient, chaste :—as morning dew  
She sparkled—was exhal'd, and went to heaven."

Agreeably to her request, her remains were interred the following Sabbath at Staughton. Mr. Knight preached a funeral discourse from Eccles. xii. 1.

Youthful reader! To you the voice of instruction, the admonitions of Providence are directed. Boast not of bloom or health. These were possessed in an unusual degree by this young person. How short her career, how short her affliction! Remember similar circumstances await you. O then, listen to the language of inspiration—to the voice of the dying, above recorded—"Remember now thy Creator." Flee from the wrath to come, to the throne of grace—to the cross of Christ. Recollect that in Jesus's

wide-extended arms—in his compassionate heart, "yet there is room." He can fit you to live—can prepare you to die—can give you eternal life.

Eaton.

JACOBUS.

### MRS. SOPHIA MILLARD.

Mrs. Sophia Millard died in March, 1820. She was the youngest daughter of Mr. Richard Knight, a respectable farmer in the neighbourhood of Reading. A series of afflictions in the early part of life, was the means of bringing her under the ministry of the late Mr. Davis, pastor of the Baptist church at Reading. The gospel became the power of God to her salvation, and she was baptized, and joined the church in June, 1770, where she continued a member till her death. She was a person of very retired habits, and her worth was known and appreciated by those only who were intimately acquainted with her.

During the afflictions which terminated her life, she was calm, and resigned to the will of God. As she approached nearer the heavenly rest, her mind was increasingly affected with the prospect of its bliss. She often conversed with her family on the glories of her divine Saviour; and she frequently joined them in singing some of the sweetest portions of Dr. Watts's Psalms and Hymns.

The first two or three visits I paid her, I found that she thought she should recover, and especially anticipated with great pleasure the advancement of the spring, when she hoped to see her son, who is pastor of the Baptist Church at Lymington in Hampshire. As I found her particularly gratified when conversing respecting her family, I one day remarked, that my own beloved mother used often to say, that her principal sources of consolation were, her God and her dear children;—she said, that she found this to be the case with her also. I usually prayed with her, and she generally remarked, "I always feel



better after prayer." Her mind was never enraptured, but always serene and comfortable, cherishing a good hope of future bliss, founded on the glorious work of our beloved Saviour, which she told me, she would not part with for all the world.

After a few days I perceived that a decisive change had taken place. She was evidently about to leave the world. I was confirmed in this opinion by observing, not only that she was much weaker in body, but that her mind was very materially changed also. She had given up all hope of recovery, and was willing, and even longed to depart. She said, that she had done with the world, and was going home, and rejoiced that this was the case. Every time I called after this alteration had taken place, she always requested me to pray that she might have a speedy and a comfortable dismissal. She frequently declared that Christ was precious to her; and often wept when she acknowledged the unwearied kindness and affection of her daughters. She many times prayed most affectionately for all the children, especially for her son in the ministry: her mind seemed to dwell on him with evident and peculiar pleasure.

After a few days of severe indisposition, her weary, yet happy and longing spirit, peacefully took its flight to the immortal mansions prepared for the redeemed in glory.

May the widowed husband; and the bereaved children meet her in the family where there is no more death, and where God shall wipe away all tears from off all faces!

B. H. D.

# REV. SAMUEL EVANS AND FAMILY.

MR. Samuel Evans died in peace at Shepton-Mallett, in the year 1807, after having preached more than forty years to the people of the Baptist denomination meeting at Croscombe, (Somerset.) Being blest with one son and a daughter, his parental mind could not but look forward for their earthly as well as spiritual

comfort. But death arrested the daughter in 1804; and removed her to the world of spirits. In November, 1818, the son, a young man of considerable erudition, also fell a prey to the "King of terrors." The mother, like a shock of corn in its season, calmly resigned her spirit into the hands of her Redeemer, within a few weeks of her son (viz.) January 30, 1819, aged seventy years. Thus has Death swept away a whole family, whose remains lie interred in the meeting-house at Croscombe; and the present pastor, Mr. W. Lush\*, addressed a numerous congregation on the first Sabbath after the funeral of the mother, from Matt. xxii. 27, "And last of all the woman died also." As Mrs. Evans during her widowhood had derived benefit from different funds, her Christian mind impelled her to will the following legacies.

	£	s.	d.
"To the London General Fund for the Relief of the Widows of Protestant Dissenters - - -	140	0	0
To the Bristol Broadmead Fund for general Use	60	0	0
To the same Trustees, the Interest to be enjoyed by the Minister of Croscombe for ever - - -	40	0	0
To the same Trustees, the Interest towards keeping Croscombe Meeting in repair - - - - -	19	19	0
To the Managers of the Baptist Magazine Fund in London - - - - -	19	19	0

And as she often attended the Independent Meeting at Shepton Mallett, owing to infirmity, she generously bequeathed them a present of 19l. 19s. towards liquidating the debt on that chapel.

She appointed John Spencer, Esq. of Oak-hill Brewery, her sole executor, who, for many years, had been on terms of intimate friendship with the family.

W. L.

\* Owing to mistake called "Hush" in our Magazine for December last.

## RECENT DEATH.

## MRS. ESTHER SAUNDERS.

On the 8th of August died, at Whitechurch in Hampshire, aged seventy-six years, Mrs. Esther Saunders, wife of Mr. Joseph Saunders, who had borne, with truly Christian fortitude, a long and painful affliction. She had maintained a consistent Christian profession for upwards of fifty-three years; and

died in the firm faith of the gospel: her hopes being fixed on the mercy of God, through the mediation and intercession of Jesus Christ. A correspondent says, her character was accurately described in the Salisbury and Winchester Journal, viz. "If devotedness to God, deadness to this world, and an active spirit of benevolence, mark the Christian, those were hers. The poor will lament in her death the loss of a kind benefactress."

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## Review.

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*Early Piety exemplified, in a brief Memoir of Miss Mary Ann Mabbs, of Mountnessing, near Billericay, Essex; with Extracts from her devotional Papers.* 1s. 3d. Bds.

*Pure Religion recommended, &c. In a Series of Dialogues. By the Rev. J. Thornton,* 12mo. Bds. 5s.

MR. THORNTON is well known to the religious public as a sensible, serious, and useful writer; and his well-earned reputation will not be impaired by these recent publications. The former is an interesting Memoir of a young lady of great piety and good sense, the extracts from whose Diary are accompanied with some judicious reflections. The latter is the more elaborate work, containing eight Dialogues. In the first, the Author describes and exposes ultra-Calvinism and Antinomianism. The second points out the evils of modern Pharisaism. Here Dr. Mant's view of baptismal regeneration is properly noticed. The third and the fourth are intended to guard the reader against enthusiasm and scepticism. The fifth, and the three following, illustrate the great fundamental doctrines of revelation. We are glad to observe, that, in the close of the Preface, the writer

says, "Should what is here presented to the public meet with acceptance, and my life and health be continued, I design to add to these a few other Dialogues, in which evangelical doctrines will be branched out into their practical effects."

Mr. Thornton's common-place-book is rich, and he has made a very good use of it. We think, however, it would be an improvement if he were to give the reader the exact references to the writers he has quoted.

We have selected a passage, which, the Author seems to admit, is a little quaint, on account of its useful tendency.

"I think I might with advantage place the evils of anxious care, and the benefits of earnest prayer, in opposite columns, like debtor's and creditor's account.

### "ANXIOUS Care.

"Item 1. In one week spoiled two good nights' sleep.

"Item 2. In one day discomposed and irritated the temper three times, besides cold looks, and short churlish answers, not put into the account, though certainly meriting a distinct entry.

"Item 3. In a single journey of business neglected five or six things necessary to be done, because solicitude distracted the mind, and blurred the tablet of memory.



**"EARNEST Prayer.**

"Item 1. Upon an interesting occasion, while the nervous system trembled and shook, imparted promptitude and vigour, by the fear of God dispersing that fear of man which bringeth a snare.

"Item 2. In a season of darkness and difficulty, when the counsels of friends differed, brought light from above, and opened the path of duty.

"Item 3. When weighed down with languor and indolence, amidst loud calls to immediate exertion, swept away idle, encumbering thoughts, and cleared the mind for action.

"Item 4. When the relish of enjoyment began to pall, sweetened the provision of my table; for every creature is good, and sanctified to us by the word of God and prayer." P. 269.

*Religious Instruction an essential Part of Education. A Sermon preached in Great Queen-street Chapel, before the Teachers of the Sunday-school Union, October, 1818. By R. Watson.*

THIS discourse is the offspring of a powerful mind. The text is Mark ix. 36. "And he took a child," &c. The preacher proposes to make "a few remarks on education considered generally—to connect the principles we may thus establish with the institutions in which you take so leading a part—and to adduce considerations from the text, which may afford motives for perseverance in your important labours." The reader will find the sentiments evangelical—the style vigorous and elegant, and well sustained throughout—the spirit which it breathes, imbibed from the text itself, in which we have a most tender and affecting specimen of the condescension of our Lord—and the application very solemn, energetic, and impressive. To those Sunday-school Teachers who have had a liberal education, we rejoice to think they are a numerous class.) Mr. Watson's sermon will be peculiarly acceptable, on account of the elevated diction and classical allusions, by which it is characterized. We can make room for one short extract.

"Athens mourning along the galleries of her public museums, over the frail

Ægis of her Minerva, admonishes us to put our trust within the shadow of the imperishable shield of the truth of the living God." P. 15.

*Two Letters to the Rev. Dr. Chalmers, on his Proposal for increasing the Number of Churches in Glasgow. Second Edition, enlarged, With an Appendix, containing Thoughts on the Increase of Infidelity; and a Letter to the Editor of the Edinburgh Christian Instructor. By J. A. Haldane. pp. 66. (Nisbet.)*

WE know not how better to give our readers a correct idea of the nature and contents of this publication, than by employing the writer's words contained in the commencement of his strictures, addressed to the editor of the "Edinburgh Christian Instructor."

"In Dr. Chalmers's sermon, preached on the day of the funeral of the Princess Charlotte, he recommends increasing the number of established churches and ministers in Glasgow. But he was aware, that the propriety of this measure depended on the determination of the previous question,—Whether national churches are agreeable to the will of God? In an appendix to the sermon, he therefore examines this question, and adduces various arguments to prove the affirmative. In my first letter, the validity of these arguments is considered, and a distinct answer given to each. In the second, the point at issue is brought directly to the test of scripture; and the propriety of this mode of deciding every religious controversy, is established, not only from the authority of the word of God, but also from the explicit declarations of Dr. Chalmers, who, in a former publication, recommends the exploding of the principle, 'What thinkest thou?' and substituting in its place, 'What readest thou?' justly observing, that want of unanimity must prevail among Christians, so long as they continue to forsake the safe guidance of scripture, and commit themselves to the endless caprices of the human intellect."

That our readers may duly appreciate this excellent pamphlet, we shall attempt a brief analysis. In the first letter, our Author remarks, that "the tendency of every national

church is to substitute the *form* for the *power* of religion. It is a company incorporated by royal charter, to supply a demand for religious instruction; but it uniformly adulterates the genuine article, and gluts the market with an inferior commodity. It undertakes to watch over the state of the currency; and it fills the country with a base counterfeit coin." Our Author fully and forcibly exposes the want of analogy "between a civil establishment of Christianity, and the interference of government for the purpose of promoting general education," on which Dr. C. had particularly relied: and asks, "After all, what is the object of a national religious establishment?" "The gospel, which is the power of God unto salvation, to every one that believeth, the message of reconciliation from the God of mercy to his guilty creatures, which has for its object man's eternal happiness, is employed as an engine of state, it is made the basis of a political contrivance, entirely designed for this present world."

In the second letter, the writer asks, "Is there one passage in the New Testament which contains a warrant for a civil religious establishment?" and favours us with the following excellent remarks, which are well supported: that "the wisdom of God is infinite, and, in his revelation, he has omitted nothing which was necessary to regulate the faith and practice of his people in every age;" that "we are entitled to argue from the silence of scripture, is the express dictate of revelation; that national churches are in direct opposition to the nature of the kingdom of Christ, as exhibited in the New Testament; that the change of circumstances between us and the first Christians, cannot affect the present question; and that the unlawfulness of blending our own inventions with the doctrine of Christ, is most evident from the strong manner in which the apostles expressed themselves, when the churches deviated in any respect from the precepts which they had delivered." Our Author then inquires, whether the propriety of a national church, is not a mere hypothesis, and proceeds to contemplate

the uniform result, in every dispensation, of deviating from those religious observances which God was pleased to enjoin; refers to the history of Abraham; and briefly traces the progress of Christianity, from which he derives this safe conclusion, that we should be very careful "not to deviate from the word of God." Our Author anticipates the only objection he thinks can be urged to this obvious conclusion, "that all scripture is given by inspiration of God, and that although nothing like national establishments is to be found in the New Testament, the principle of connecting church and state is sanctioned by Divine authority in the history of Israel." It is farther observed, that the epistles of the New Testament do not refer to matters of local and temporary interest, but contain the last and fullest exposition of the will of Christ, for the direction of his people in every age; and examines that church, branded in scripture as the mother of harlots, and considers the whole system as founded on the *Old Testament*. Our Author then refers to a sentiment, with which he had repeatedly met, that "a religious establishment is no part of Christianity, but a wall for her safety and protection," and happily notices the striking analogy between the reasoning of the padre, mentioned in the *Journal* of the late lamented Henry Martyn, and that of Mrs. Hannah Moore, as also that of the writer in the *Edinburgh Christian Instructor*, (who had objected to the doctrine of Mr. Haldane's pamphlet,) all agreeing that "something must be *added* to Christianity." Mr. H. acknowledges with pleasure the liberality and kindness with which Dr. C. speaks of Dissenters, and rejoices that this spirit is rapidly prevailing, but views it as a novelty in the annals of a state religion, that Dr. C. should consider Dissenters as "an appendage to national churches, *without which they would be completely inefficient.*"

The Appendix contains some serious thoughts on the increase of Infidelity, which the writer considers as affording additional evidence of the impolicy of a state religion; and



a Letter to the Editor of the Edinburgh Christian Instructor, in justification of the letters already noticed, in reviewing which it was pronounced, that our Author "had not touched a single point, with which he professed to grapple."

The reader will find in this publication much sound argument, maintained with manly spirit, and yet with Christian temper, and expressed in a style well adapted to the important subject.

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*A Catechism on the Constitution and Ordinances of the Kingdom of Christ. By William Orme, Minister of the Gospel, Perth. Third Edition, corrected and enlarged. 1820. Pp. 60. (Holdsworth.)*

WE cannot regret the appearance of the Third Edition of this little pamphlet, calculated, as the far greater part of it is, to give distinct and definite views of the kingdom of Christ, in its present preparatory state. Although it is unquestionably of far more importance that Christians should agree in the essentials, as they are called, of Christianity, yet, it cannot be matter of indifference, that their attention should be directed to an impartial consideration of apostolic advice and example, in reference to the constitution of a gospel church. Our Author deserves much praise for the copious scriptural references with which he has endeavoured to support his opinions, and which he has generally done with the greatest success.

As far as we are judges of our own hearts, we can truly say, we have read the section "on gospel ordinances" with candour, not excepting that part of it which treats "on baptism," wherein we consider the writer as very unfortunate. The subject of infant baptism is introduced by the usual *presumption*, that there were infants in the households that were baptized; after which, the following bold question is asked: "You consider then the baptism of the children of believers an appointment of God?" This is of course answered in the *affirmative*, for which six reasons are assigned: among

which we were particularly struck with the weakness of the fourth.—"We read of no complaint by Jewish believers, that their children were by Christianity placed in worse circumstances than formerly, which they must have been, if altogether excluded from the covenant of grace." To the whole of these reasons, which our limits forbid us to insert, we reply, in the words of our Author, occurring in the eighth page, merely taking the liberty of turning a question into an answer: "Christians are bound to imitate the practices which the apostles sanctioned by their example, as well as those which they taught in their writings;" and, we will add, *no other*; and as there is no proof that *infant* baptism was sanctioned by their *example*, and as we are certain it is not by those of their *writings we possess*, we dare not adopt the *innovation*.

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## LITERARY INTELLIGENCE.

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### *Just Published.*

The Christian's Annual Journal, and Record of Literature for 1821, with a Portrait of the Rev. G. Burder.

The Benefit of a Sunday-School Education, exemplified in the History of Thomas James.

A Letter from the Interior of Africa, containing the leading Evidences of Divine Revelation, by the Rev. J. Phillip.

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### *In the Press.*

J. Freeman's Method of teaching Adult Persons to read, which is designed to obviate their Objections, and accelerate their Progress. The original Pamphlet has been revised, and, in the second Edition, an Attempt will be made to adapt the System to the French Language also.

A small Work on the Privileges and Obligations of Christian Parents and their Children, adduced from a View of the Abrahamic Covenant.

The Crucifix exchanged for the Cross; illustrated in the Memoirs of Miss Margaret Leader of Dublin.

# Intelligence, &c.

## ASSOCIATIONS.

### BUCKINGHAMSHIRE.

SWANBOURN, May 10, 1820. Sermons;—Mr. Tomlin (Chesham) Ps. cxxxvi. 23; Mr. Dossett (Gold Hill) Phil. iii. 7, 8; Simmons (Olney) Ps. xc. 11. Other ministers engaged;—Messrs. Crudge, Hunt, Terry, Tyler, Williams, and Wilson. Moderator, Mr. Williams (Waddesdon Hill). Subject of the Circular Letter, drawn up by Mr. Tomlin;—The Importance to be attached to the devotional Exercises of public Worship. The next Association is to be held at Waddesdon Hill, May 23, 1821. The resident minister at P. Risborough, and Mr. Godwin, to preach; Mr. Clarabut to draw up the Letter. Decrease 10. Number of Members in 12 Churches 936. Received for the Baptist Missionary Society, 54*l.* 3*s.* 6*d.*; for the Baptist Irish Society, 12*l.* 16*s.* 4*d.*

### KENT AND SUSSEX.

LESSNESS HEATH, June 6, 7. Sermons;—Mr. Morris (Borough Green) 1 Cor. iii. 11; Mr. Rogers (Farningham) Acts ix. 31; Mr. Shirley (Seven Oaks) 2 Thess. ii. 16. Other ministers, &c. engaged;—Messrs. Chin, Clark, Coleman, Colyer, Exall, Freeman, Giles, Packer, and Stace. Moderator, Mr. Exall: Secretary, Mr. Rogers. Subject of the Circular Letter drawn up by Mr. Giles of Chatham;—The Importance of a practical regard to Christ as the Believer's Example. The next Association is to be held at Maidstone on the first Tuesday and Wednesday in June, 1821; Messrs. Pewtress, Clark, and Packer, to preach; Mr. Pewtress to write the Circular Letter. Clear Increase 50. Associated Churches;—Kent 16, Sussex 5.

### MIDLAND.

THE Midland Association, including 26 churches, held their Annual Meeting at Cannon-street, Birmingham, May 30 and 31, 1820. Tuesday, 3 o'clock, Mr. Butterworth began in prayer. Mr. Birt was chosen Moderator. The prelimina-

ries and minutes of the last Annual Meeting were read by the Secretary. The letters from the churches were received. And Mr. Page closed with prayer. The church at Ross was added to the Association.

Seven o'clock, Mr. Draper preached from Isa. xlv. 22. Mr. Butterworth commenced, and Mr. Trotman closed in prayer. The Circular Letter by Mr. Morgan, on the Government of the Tongue, was ordered to be printed. Wednesday morning, six o'clock, Messrs. Bissell, Hall, Jackson, and Snow, prayed. Half-past ten, Mr. Page preached from Col. ii. 9.—Prayers were offered at the commencement by Mr. Waters, and at the close by Mr. Scropton. Evening, Mr. Waters preached from Rom. xii. 1.—Mr. Morgan commenced, and Mr. Poole closed the service. Clear Increase of Members 126. The next Annual Meeting is to be held at Bromsgrove, on the Tuesday and Wednesday in Whitsun week. Messrs. Butterworth, Birt, and Morgan to preach.

## ORDINATION.

### BUCKINGHAMSHIRE.

JULY 27, 1820, Mr. Thomas Terry, late of Queenborough, Kent, was ordained pastor of the Baptist church at Prince's Risborough, Bucks. Mr. Simmons of Olney began with prayer and reading the holy scriptures. Mr. Shennstone of London introduced the service, received Mr. Terry's confession of faith, &c. Mr. Holloway of Bristol offered up the ordination prayer, with imposition of hands. Mr. Shirley of Seven Oaks gave the charge, from Col. i. 7, "A faithful Minister of Christ." Mr. Godwin of Great Missenden addressed the people from Heb. xiii. 17, "That they may do it with joy, and not with grief, for that is unprofitable for you." The church and congregation assembled again in the evening, and Mr. J. Dean of Milton (Independent) preached from 2 Cor. v. 17. The other devotional services were conducted by Messrs. Wiffen, Tomlin, Gunn, and Skene.

Many who were present retired, say-



ing, It was good for us to be there; and praying, in the language of the Psalmist, "Send now prosperity."

## NEW CHURCH.

### DONNINGTON.

On the following evening, at Donnington Wood Iron Works a church was formed, consisting of twelve members, who were dismissed from several churches in the neighbourhood. Mr. Carr prayed; Mr. Palmer spoke on the nature of a gospel church, and delivered an address from Acts ii. 42; and Mr. Muckley concluded in prayer. The service was well attended, and many found it good to be there.

## SHROPSHIRE

### BAPTIST ITINERANT COMMITTEE.

THE Committee congratulate the Society, notwithstanding the embarrassments of the Fund, on the *extension* of its operations, and the *evidence* of its utility. Since the last Report, two additional Itinerants have been engaged, (Messrs. Thomas and Ashford,) two Churches have been formed (at *Minsterley*, and *The Relaw*,) and another Church is expected to be organized (at *Welshpool*.)

Several have been baptized, and more are now waiting to acknowledge our Redeemer in that solemn ordinance. Mr. Meabry is expected to be ordained pastor at *Minsterley*, Mr. Thomas at *The Relaw*, and Mr. Ashford at *Welshpool*. The Itinerants have been received with great approbation; and repeated applications have been made from several places into which the Itinerants have not yet been able to extend their labours. The Committee have appointed their Secretary, (Mr. Crumpton,) to visit the congregations to which the Itinerants preach, once a quarter, to promote their order and spirituality, and also to make contributions to the Fund. They regret that they have not yet been able to make the smallest tender to their brethren, Butler, Snow, Keay, Hollis, Thomas, Muckley, Steel, and others, who preach the Gospel to the poor at *Lawley Bank*, *Ketley*, *Horse-hays*, *Lineal-hill*, *Slate-row*, *Salt-house*, *Crudgington*, &c. A Church has been lately formed at Donnington-Wood.

"Your Committee will conclude their

Report, with an affectionate appeal to the subscribers, contributors, and friends of the Institution, and by calling upon others, to aid a Society so evidently of God: The Gospel is wisely and divinely adapted for all, but particularly so for the poor. When we consider the poor man, toiling as he must do all the week, for the bread that perisheth, and moreover, that his Soul is in danger of eternal sufferings—how sweet, how precious, how important, is the sound of the Gospel on the Lord's-day! The Gospel reveals the love of God, points to the death of Christ for redemption, and when accompanied with the gracious influences of the Holy Ghost, it enlightens his darkness, removes his guilt, pours divine cordials into his heart, and opens to his view the glories of immortality: and while these prospects are before him, the Gospel supplies him with a *good hope*, until his prospects are realized in the eternal enjoyment of God. The Gospel, therefore, is the only thing you can send the poor man to make him happy, amidst the miseries of this mortal state, to rescue him from the consequences of sin, and to give hope in his death! Brethren, when we ask for your contribution, we ask you to send the Gospel to the poor,—and *he that giveth to the poor lendeth to the Lord.*"

N. B. We perceive from the *Account*, that a Balance is due to the Treasurer, (Mr. Crumpton) of £23 18s. 5d.

## SOCIETIES FOR SEAMEN.

### WELSH.

THE Cambrian ship-masters in the London trade, having found the inconvenience of not having a suitable place of worship in London for sailors, who having been brought up in villages in Wales, understand no other language than their own, have associated for the purpose of affording accommodation, by the grant of their ships' holds, at such time as they may be free from cargo, if there can then be also obtained a minister to have preaching in Welsh. Thus ships will be had in the Thames in succession, and a congregation of sometimes more than 150 sailors will be collected, for the worship of God on his holy day. This is a measure of very great importance, as the boys in the Welsh villages are generally trained in a respect for religious duties, and especially to the observance of the Sabbath. The preaching on board ship has, besides this, the ef-

fect of domesticating religion, and rendering it more familiar for sea practice, than if public religion, when in harbour, were confined to churches on shore. It is proposed that each ship, whose master shall be of the Association, shall have a box to receive what either master or men may please to put in, weekly, for the purpose of purchasing Religious Tracts, to be distributed amongst the crews who may attend public worship in the ships on the River Thames. The projectors of this scheme advert to the stimulating example set by their English brethren, by the Port of London Society, and the Beth-El Union Seaman's Society; and they close their notice with this humble observation,—We know that much good has been done by the Beth-El Union; and who knows but that the Almighty may prosper also this our humble endeavour? To this we add,—And may this work of the Lord prosper in their hands, and be permanently established!

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#### BRISTOL SEAMAN'S FRIEND SOCIETY.

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THIS Society was formed August 4. The audience was exceedingly numerous and highly respectable. The "Bethel Union" flag floated behind the Chair; and in other parts of the room, (the Great Room, Prince's-street, Bristol,) flags and streamers were displayed. Richard Ash, Esq. Chairman, in a neat speech, explained the object of the meeting. Mr. Smith of Penzance, (formerly an officer in the navy,) followed. The cause of British seamen was also advocated by the Rev. Messrs. Sheerman, Thorpe, Roberts, Hacket, Crisp, Gibson, Maurice, and Cowan, Capt. Banks, R. N. Lieut. Stewart, R. N. Mr. Richardson, Mr. Preest, and a seaman named Parker, who spoke at some length. Mr. Smith acknowledged the great assistance he had received from Messrs. Ash, Richardson, and Preest. A liberal subscription was commenced.

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#### NEW YORK SOCIETY

FOR

*Promoting the Gospel among Seamen.*

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A PLAIN but handsome chapel has been built by subscription, for the use of mariners, which will hold 1000 persons.

It was opened on Sunday, June 4, "the anniversary of the birth of a regretted monarch, the pattern of all which was good," when the preachers were, the Rev. Messrs. Matthews (Dutch Church), McKean (Methodist), and Dr. Milner (Episcopalian). The chapel, which has been named the "Mariners' Church," was crowded at an early hour. The Hon. Mr. Thompson, Secretary of the Navy, Commodore Evans, and several other officers of the United States' navy, were present. The lower floor was principally occupied by masters of merchant-vessels and sailors, and among them a company of the United States' marine, in uniform. The sailors were well dressed, decent, devotional in their demeanour, and showed much interest in the solemn services.

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#### SOCIETY OF FRIENDS.

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*Extracts from their Yearly Epistle,*  
1820.

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Our Christian principles teach us to live in the world aright, but not to live unto the world. If we indeed seek to be redeemed from its spirit; if it be our daily concern that our garments may be kept unspotted by its defilements; that we may be clothed with the meekness and gentleness of Christ; we shall be enabled to discharge our civil and religious duties with holy propriety, and to adorn the Gospel in our lives and conversation. In times, in which the public feeling may be agitated by civil or political questions of general interest, or by such as involve the vital principles of our faith, the humble Christian, thus prepared, will retire to the place of true inward prayer. He will see the necessity of carefully suppressing in his own mind the first emotions of party zeal; but he will feel the advantage of cherishing a willingness to suffer, whether little or much, whether in secret exercise of mind, or in outward trials, to promote the cause of his Lord, who suffered so much for him. He will not view with indifference any open, or less direct, attacks upon those blessed truths on which his hope of salvation is founded. He will not be improperly solicitous for his own ease and security, when he sees difficulties or trouble threatening those around him: his great concern will be, that he may in no way bring reproach to his high profession, but that by ac-



knowledging the Lord in all his ways, He may direct his paths.

The love of the world operates in various ways to turn us aside from the path of holiness. We believe that it leads many to gratify themselves in dress and language, in a way inconsistent with Christian simplicity. We are convinced that this departure from our well-known testimony, is an inlet to greater temptations; and we believe, that where this salutary restraint is found to be irksome, a desire to throw it off tends to retard the spiritual growth. We therefore affectionately entreat those who may be thus disposed, to consider well the motives for their conduct, and to reflect whether, by this unwillingness to take up the cross to their natural inclinations, they are not so far declining to become the disciples of Christ.

May these, may all our dear friends, be impressed with the continued necessity of watchfulness unto prayer, and of being clothed with humility, as with a garment. The faithful disciple will guard against relying too much on former experience. He will find that an increase of years produces an increasing conviction that we are entirely dependent upon God for fresh supplies of strength; but he will be animated to persevere, from the consoling hope, that if faith and patience continue, Christian virtues will increase; humility, meekness, and liveliness of spirit will be prevalent in advanced life; and a final admission will be granted into the everlasting kingdom of our Lord Jesus Christ.

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## MEETING FOR THE PREVENTION OF ROBBERIES IN CHAPELS AND MEETING-HOUSES.

At a numerous Meeting of Ministers and Trustees of Chapels and Meeting-houses in the Metropolis, convened by Circular Letter, and held at the King's-head Tavern in the Poultry, on Wednesday, October 11, 1820,

THOMAS WILSON, Esq. in the Chair,  
It was unanimously resolved,

1. That this Meeting learn with regret the daring and extensive robberies which have recently been attempted and perpetrated at Chapels and Meeting-houses, and that property to a considerable amount has been stolen therefrom; and are induced to believe that gangs of thieves are even now actively engaged

in such nightly and injurious depredations.

2. That such robberies appear to be mainly attributable to the facility and encouragement afforded to thieves by receivers, and other accessaries, who procure the stolen property, to be readily transformed and disposed of, whereby detection is made difficult, and in many instances impossible.

3. That although this Meeting sincerely lament that any necessity should occur for the prosecution of any persons, yet the frequent repetition of robberies at the same places of public worship, and the great losses which congregations thereby sustain, impel this Meeting to a determination to adopt public measures for prosecution and general protection.

4. That it is therefore expedient to form a Society, whereby contributions from congregations, of not less than £1. and donations and annual subscriptions, may be obtained. That the funds of the Society shall be applied in payment of rewards, (to be publicly offered,) on the apprehension and conviction of thieves and receivers, and also in payment of the expenses attending such prosecutions as may become necessary.

5. That Thomas Wilson, Esq. (No. 11, Castle-street, City-road,) be respectfully solicited to act as provisional Treasurer to the Society.

6. That the thanks of this Meeting be presented to Mr. John Wood, (No. 26, Change-alley, Cornhill,) for his zeal and attention displayed in preparing for this Meeting, and that he be appointed provisional Secretary to the Society.

7. That in order to carry into effect these Resolutions, a provisional Committee of thirteen, exclusive of the Treasurer and Secretary, be appointed, and that any five of them be competent to act; and that such Committee consist of

Messrs. Joseph Bulmer,  
Joseph Bullen,  
John Dyer,  
William Dresser,  
Jesse Gouldsmith,  
Edmund Gouldsmith,  
Robert Garrett,  
John Lark, sen.  
John Marshall,  
Robert George Steell,  
Alexander Thwaites,  
Joseph Wells, and  
Philip Wright.

8. That a Circular Letter, inviting Contributions, be addressed by the Secretary to all the Ministers of Chapels and Meeting-houses in the Metropolis, and its vicinity, accompanied by these Reso-

lutions and the Plan of the Society, now submitted to this Meeting and approved.

9. That these Resolutions, signed by the Chairman, be advertised in such of the Daily Newspapers, and receive such other publicity as the Committee shall direct. THOMAS WILSON, Chairman.

10. That this Meeting present their thanks to Thomas Wilson, Esq. the Chairman, for his attendance this day, and for his conduct in the Chair on this occasion.

N.B. A general receiver of stolen goods has been apprehended. The police officers found in his house a great number of chapel clocks, books used in public worship, quantities of stair carpeting, candles, candlesticks, tables, gowns picked in pieces to avoid detection, and every species of property which might be expected in such places. It was soon discovered that a great part had been stolen from the Chapels in Queen-street, Hale-street, Keppel-street, Poplar, and New Road. The prisoner will be tried at the ensuing Quarter Sessions.

## TO CORRESPONDENTS.

S. H. desires our answer to the following Query. "A pastor of a Baptist church has a few members, who reside five miles from the chapel; the word is preached regularly to them where they live; their pastor preaches to them one Lord's-day in every month; members of other churches, of the same faith and order, reside in the same place; but some obstacles at present prevent the immediate formation of a church. Would it be wrong, and contrary to the order of the churches, for their pastor to administer to them the Lord's-supper when he visits them, as a preparatory step to the formation of a church in that place; and would it be wrong for the members of other churches, who reside at an equal distance from their respective churches, to unite with them in that ordinance?"

ANSWER.—We do not hesitate to give it as our opinion, that the pastor referred to would be perfectly justifiable in administering the ordinance to them, and they in uniting with him in it.—EDITORS.

## Poetry.

### Lines to the Memory of Mr. John Pelham,

*Of Quarry House, Frindsbury, Kent, who died at the Age of Seventy-two.*

THE village bell tolls out the note of death,  
And through the echoing air the length'ning breath,  
With awful pause reverberating deep,  
Spreads the sad tidings o'er fair Quarry's steep.  
It tolls, whilst in the mouldering bosom of the earth  
Are placed the aged relics of departed worth.  
There o'er the brink inevitable stands,  
Drawn by the conqu'ring tyrant's stern commands,  
The sorrowing relative, adown whose face  
The slow and lingering tears each other trace.  
There, lost in future time's vast range, veil'd with a robe  
As sable as the midnight zenith o'er the globe,  
When not one radiant sparkling orb is seen,  
To cheer the solemn grandeur of the scene,  
Stand pastor, son and daughter, stranger, friend,  
Whose swoln heart to downcast eye doth lend  
The crystal tear: the eye surcharg'd with grief doth lave  
Each face, with resignation lowering to the grave.  
Turn, weeping muse, to Quarry's lovely spot,  
Its shady grove and venerable cot;  
Where young-ey'd Fancy led my infant years;  
Where mirth and innocence combin'd with cheers,  
To chase my sorrows, and repel intruding fears.  
But now, alas! my sire is dead, and smiles give place to tears.  
No more the primrose on thy pathway's side,  
Nor friendship's sacred flower, the daisy pied,  
The full-blown wanton wildrose, blushing red,  
Nor verdant thyme within its leafy bed,  
Shall draw, with winning beauty and with artless wiles,  
From that beloved wintry face sweet solar smiles!

# Irish Chronicle.

THE Readers of the Magazine are respectfully requested to observe the facts stated in the letter of Mr. William Moore, which afford such pleasing evidence of a divine blessing attending the reading of the Irish Scriptures. The letters also of Mr. Wilson and Mr. Thomas, present encouraging accounts of the condition of the Schools. The Committee regret that they have been compelled to refuse increasing the number of Readers and Schools, on account of their funds being exhausted: they hope, however, the exertions of their kind friends in different parts of the country, will soon enable them not only to support the present expenditure, but even to increase it, as "there is yet very much ground to be possessed."

The congregation for the propagation of the faith at Rome begins to be seriously alarmed at the progress of scriptural education in Ireland. What they say of the manner in which we raise our funds may furnish *Irish Protestants* with a profitable hint. There are many among them who have not yet contributed, that could well afford to give a penny per week, and much more, to an object which bids fair in the best sense to "emancipate" their Roman Catholic neighbours.

## POPISH BULL.

ANOTHER "Brief" has been lately received from the Holy See by the Roman Catholic Prelates of England and Ireland. It is dated "From the Palace of the Propaganda Fide, Rome, 14th August, 1820." It is expressed almost in the same terms as that printed in the Chronicle for February last; and breathes the same determined hostility against what it denominates "Schools of a Bible Society which have been set up in almost every part of Ireland; upholden with the resources and by the patronage of the higher anti-Catholic gentry"—"who make use of Bibles rendered into English by that Bible Society, and pregnant with errors; those teaching having in view the sole object of seducing the youthful population, and eradicating from their hearts and affections the truths of the orthodox faith: wherefore, it is indispensably requisite to make every possible effort, in order to recall the useful sort from the pernicious schools; and to admonish the parents, that they are not, by any means, to suffer their offspring to be led into error.—However, for avoiding the snares of the adversaries, nothing appears more fitting than the setting up of Catholic schools, wherein to educate the poor and the peasantry in a course of moral instruction, and reputable learning. *Perhaps it might be said, a fund cannot be provided. As to this point, you will have naturally gained a*

*lesson from those very seceders from the right faith; for we are told, they ask individually from the people at large, a penny subscription by the week, for the support of those mentioned schools. What should hinder the Catholics from doing likewise?"*

*Times Newspaper of Oct. 19, 1820.*

*From Mr. William Moore, dated*

REV. SIR, *Ballina, Sept. 19, 1820.*

After so much labour, and the great sums of money expended, it is natural to expect that great things should be done; and so there are, though comparatively small; but yet greater than many serious men ever thought to see accomplished in their day. Clouds of superstition are vanishing, and that in every direction where the gospel is sounding. I am very seldom in my own native part of the country; but I have been there about fifteen days, when I went to the barony of Corran. And what must be both surprising and gratifying to all concerned, when I was at home on the 8th instant, which is the great Lady day, and the greatest holy-day in the year, between eleven and twelve o'clock I was going to visit a young woman at the point of death, and to my surprise, in every direction, I saw the whole neighbourhood at their labour of every kind; a sight I never before saw on that day. As I was looking and meditating, I met one



of our converted men. "Patrick," said I, "this is a strange sight in this neighbourhood." "It is," said he; "but do you know the reason?" He added, "The reason is, the Testaments you distributed amongst them; and though you think there is but little good done, you are much mistaken; for though there is no outward profession of faith in the gospel, be assured, there is a diligent search after truth, and that is the reason you see no respect paid to this day; and if you live one year longer, you will see them laughing at the priest. William," continued he, "this day five years, if I had worked, or permitted any of my family to do any thing except wickedness, I really thought I should never enter the kingdom of heaven, unless I confessed, and by great penance made atonement: and you have great cause of thanksgiving, that you have been the instrument of bringing me and my wife and nine children out of that gulf of darkness. But come," said he, "and I will show you a still greater wonder." We walked down towards the chapel, and there he pointed out to me the tradesmen at their work, not 100 perches from the chapel door. "There," said he, "there you see the priest saying mass to the sticks and stones for all that are present with him!" (there were only a few superstitious old men and women, perhaps not a dozen). "Now," said he, "you nor I ever saw before, on a day of this kind, that the chapel would contain half the number assembled: and I hope and pray, I shall see the day when it will be totally deserted." Another marvellous occurrence I shall mention, where my son lives, who is one of the sabbath readers. A neighbour of his, that often frequented his house, and was very intimate with him, came where he was working in the field, and desired my son to sit down. He said, he found himself very unwell, and there was an impression on his mind that he should soon die; but, said he, that is not what gives me uneasiness; for, alas! I do not know what will become of my soul! My son said, I wonder, so often as I have read and explained the plan of salvation, that you are in doubt. Oh! said he, that is my reason for coming now: I did not heed as I should; and now, said he, bring your book. He read and explained until the man told him, that though he came with a troubled mind, he was going off with a joyful heart; and that it would be no uneasiness to him if he died before next day. They parted, and the man joyfully praising his Redeemer, went to his house, sat down on

a chair, and, before an hour had elapsed, died; and thus escaped the *mark of the beast*: which, if it had been imagined he was near death, whether he would or not, would have been forced on him: so that, from the exertions which have been made, there is a spirit of inquiry hitherto unknown. Some that had the free liberty of the scriptures from their infancy, but who had only read the dead letter, are now examining the *spirituality* of the word. Others, who had the scriptures but from year to year, not opening them, are now in diligent search. Others, that are not of ability to purchase, are beseeching to get Bibles—but in large print. If it is the Lord's pleasure to grant peace, notwithstanding the great distress and oppression of the poor, and opposition of the priests, we may confidently look for a great increase." It is now ten days since I left home, and it would take me ten days more to attend every place where I have invitations, though it is the first time I ever took this tour, not previously knowing the face of any man. I now, to the praise of my heavenly Father, know many that cannot speak one word of English, clearly explaining the gospel plan of salvation to their darkened neighbours. A man from my own place told me that he had been to see friends ten miles off, and that there was as great difference between his own neighbourhood and my place as if it was not the same country, and urged me to make an attempt to get amongst them. In every direction, so far as we can extend, we are gaining ground; and the Society may be assured, that their prayers and bounty in a great degree have the desired effect.

W. MOORE.

*From the Rev. Josiah Wilson to the Secretary, dated*

*Ballina, Sept. 20, 1820.*

DEAR SIR,

Inclosed is a correct return of the 57 schools under my inspection for the present quarter. With respect to most of them I have the satisfaction of saying, they were never in a more flourishing state, as to the number in attendance, or the progress of the children.

In some situations my most sanguine expectations are more than realized; as by the combination of several favourable circumstances, the children have been enabled to remain longer than usual in the schools: the consequence is, a very respectable proficiency in writing and arithmetic, and a large portion of the scriptures committed to memory, with,

of course, the probability of a more extensive acquaintance with their contents. In proof of this remark, I refer you to Nos. 30 and 43 in the list, where you will observe, that in the former there are *fifty*, and in the latter *fifty-four* in the *reading* class, which always means reading the scriptures.

As these and similar effects are resulting from the system of education pursued, it is not surprising that jealousy in a certain quarter should exist, nor that opposition should be manifested. This monster still shows his head, and has recently extended his merciless arm to some of the distant schools; but you will perceive by the journal of H. that he has received a check from an unexpected quarter, and which is likely to be of great use in that part of the country. In two or three other places there is an arduous struggle for conquest maintained, and sometimes the schoolmasters show a disposition to capitulate; but the terms cannot be agreed to, not being honourable to our king and his cause; a fresh attack is then made, some fall in the conflict, but others appear to be invulnerable.

Before I finish this statement I must not forget the "Congregational Schools," as it is due to their worthy supporters to have them distinctly noticed. The "London Alie-street Female School" is kept by a young woman of excellent character, belonging to the Methodist connexion. When I last inspected it, there were present 19 readers and committers of the scriptures, 37 spellers, and 27 in the alphabet class: more than half of these had begun to use the needle.

The "Harlow Female School" is, as I have before described, situated at the foot of a mountain, where *sterility* is the characteristic of the natural, moral, and intellectual world. It is kept by a poor lame widow, who is a Roman Catholic, but desirous, for her own sake, and the youth about her, of doing all the good she can. Here were eighteen readers, twenty-six spellers, and twenty-five learning their letters. Of this number, twenty-four were employed in various ways with the needle, six of whom, probably, never had one in their hand till this school was opened, nor twelve of them a book.

Of the "Walworth Lion-street Female School," and the "North End, Crayford, Female School," and others, I hope to give some particulars in my next quarterly account. The "Hackney" and the "Eagle-street Schools" are composed principally of boys; the former, both as to master and scholars, is very promising; the latter had forty-eight children pre-

sent when I last saw it; it is situated in a very barren spot, and I may add, in a very *exposed* one, with respect to opposition; I however, ventured to place it there, relying much on the prayers of its supporters; for I have the pleasure of personally knowing that some of them are wrestling Jacobs; and I have the assurance, that "the fervent prayer of a righteous man availeth much." This declaration of what influenced my conduct in appointing the school where I did, will, I am sure, not be made in vain.

I must now notice the preaching, which is a work that if it were possible would increase upon me; and in reference to which I can unfeignedly say, that I am ready to weep in consequence of your last letter putting almost a negative on my repeated request for assistance in this work. What! can there not be found a pious, zealous, and well-qualified man in the British dominions, and support for such an one; to assist in preaching the gospel to *thirty* congregations of from sixty to one hundred and twenty persons, in a dark, superstitious, and bigotted part of Ireland? Such is the character of the *multitude* in the sphere of my exertions; and yet a greater number of congregations and persons might be collected to hear the gospel, than is here specified. I have recently spent a month in Sligo, and its neighbourhood, preaching almost every day, and yet could not comply with all the requests that were made: I preached in four places where I had never preached before.

Another preacher might be stationed in Sligo, to preach in it, or its vicinity, *every day*, without interfering with the respectable Independent congregation there, and without abridging the labours of my highly esteemed friend, their zealous pastor. Hoping and praying that He, whose labourers we profess to be, will increase our numbers and our usefulness.

I subscribe myself affectionately yours,  
J. WILSON.

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Letter from the Rev. William Thomas, to  
the Secretary, dated  
Limerick, September 16, 1820.

MY DEAR SIR,

Since my last, I have had abundant reason to acknowledge with gratitude that kind Providence which preserved me when more than once in the most imminent danger, and not a step between me and death; and to conclude, that as

the Lord saved me, he has still some work for me to do.

Within this month I have not been at home three nights, but have been continually employed, travelling, preaching, expounding the scriptures, and inspecting the schools. I am happy to state, that the schools have made great improvement; and, considering the hurry of the harvest, false reports, and in some instances sickness, their progress and numbers have exceeded my expectation. The Killurm School is the only one which I could wish to have done better, owing to the persevering opposition of the priest and his agents. The masters and readers have been very diligent, and have conducted themselves with propriety: this they know is indispensably necessary. The first school I inspected this month was Honum. It is situated on the banks of the Atlantic, near Loofshead, seventy miles west of Limerick. There is no land conveyance within fifty miles of it, and it is exceeding difficult and dangerous to get to. I was a day and a night in an open boat, tossed on the tremendous billows of the Atlantic; but the people are the objects of compassion; they are almost wild, and scarcely a word spoken among them but Irish. I was here in considerable danger, as some person had reported I came to brand, and take away the children for the King's use. There was no civil or military protection within twenty miles of me, and I might have become the victim of the people's rage; but the Lord saved me. I laboured for a week among them, preaching, and expounding the scriptures, and the lying reports fell to the ground. The master is a good Irish scholar. I charged him to read the Irish Testament to the people. There is only one poor Protestant family in the parish, who live at the Lighthouse, and no church within twenty miles of them. There are sixty children in the school, fourteen of whom are reading, the rest spelling: most of whom never saw a letter before the school was established.

In nine other schools in Clare, there are upwards of five hundred and fifty children. I was greatly pleased with Thomas Rutledge, the master of Anghnish school; not only with the great number of chapters which the children repeated, but also with their reading, writing, arithmetic, and cleanliness, and the great improvement they have made in about five months.

If there was no more good done than this, it is a sufficient recompense to

the Society for what they have spent on the county of Clare.

All parties in Nenagh acknowledge the blessed result of the school, in which there are three hundred and thirty-seven children. Mrs. Bennett, a lady who superintends it, is indefatigable in applying for subscriptions, &c. and has provided a school-house.

The children of the Scarriff Norwich Female School have made great improvement: there are fifteen reading, eight of whom repeated forty-two chapters; the other fifteen are spelling, and the children are taught to work neatly; but the mistress complained that they had not enough work to be fully employed.

The Tomgrany Norwich Female School has thirty-two children, four of them reading: the rest are small, and are spelling.

The Kilfinan Sunday and Day Schools are doing well.

I preached at Kilrush, fifty miles west of Limerick, in the county of Clare, to a pretty large congregation. I preached at Mount Shannon, in the county of Galway, to a house full of people; and though I could scarcely get a place to preach in when I went, yet after sermon I was invited to come again by those that refused me, promising that I should get their house: the people are very poor there; I shall visit them again as soon as possible. It is situated twenty-five miles north-east of Limerick. I preached also at Scarriff, at New Market, at Ennis, twenty miles north-west of Limerick. This was in the Court-house, to about two hundred and fifty people, principally Roman Catholics, who were very attentive; at least the greater part of them. I required Divine strength to stand up here, without a single friend. But I was not ashamed of the gospel of Christ, and I let them know I was not; for with all boldness I did not shun to declare the whole counsel of God, as far as I knew it, to the extent of my ability and strength. And may the Lord Jesus grant, that his grace may be sufficient for me, and his strength made perfect in my weakness. When I came out of the Court-house the night was dark, I was in great danger from the violence of the rude fellows of the baser sort. I preached also on board a ship in the Shannon, and in Kilfinan, in the county of Limerick.

I am, my beloved brother in Christ,

The Society's unworthy servant,

W. THOMAS.



# Missionary Herald.

*It is requested that all Communications on Missionary Business, intended for the Rev. John Dyer, may be addressed, not as heretofore to 15, Wood Street, but to 9, Wardrobe Place, Doctors' Commons, where the Meetings of the Committee will in future be held, and the Business of the Society transacted.*

## BAPTIST MISSION.

### Home Proceedings.

#### ANNIVERSARIES

OF

#### AUXILIARY SOCIETIES.

##### KENT.

THE second Annual Meeting of the Kent Auxiliary Baptist Missionary Society was held at Ashford, on Wednesday, the 20th of September, and was attended by many ministers and other friends from the neighbourhood. On the preceding evening, a sermon was delivered by Rev. W. Giles of Chatham, from Isa. xl. 5. Prayer was offered, at the commencement, by Rev. George Atkinson of Margate, and, at the close, by Rev. John Dyer, Secretary to the Parent Society.

The next morning, Rev. T. Shirley of Seven Oaks began the service with prayer; Mr. Dyer preached from Isa. xxxii. 15; and Rev. John Rogers of Farningham concluded.

In the afternoon, the friends again assembled in the meeting-house; and after singing and prayer, the following question was publicly discussed;—"How far have Missionary exertions a tendency to promote the spiritual interests of the churches at home?" Several ministers, among whom were some of our Independent brethren, delivered their sentiments on this interesting question; and their concurrent testimony was such as could not fail to produce in the minds of their hearers a decided conviction, that a spirit of compassionate zeal on behalf of the Hea-

then is a certain pledge of religious prosperity in those Societies where it is cherished.

After a short interval, met again for the purpose of transacting the annual business of the Society. Prayer having been offered by Mr. Gurteen of Canterbury, John Parnell, Esq. was called to the Chair, who, after briefly stating the object of the meeting, called on one of the Secretaries of the Auxiliary Society to read the Report for the last year. This was accordingly read by Mr. Giles of Chatham; after which, various Resolutions were moved and seconded, respectively by the Rev. Mr. Gurteen, and Mr. Stace of Folkestone; Mr. Flavius Kingsford of Canterbury, and the Rev. John Dyer; Rev. Jos. Exall of Tenterden, and Rev. T. Shirley of Seven Oaks, and the two Secretaries of the District, Rev. W. Giles of Chatham, and Rev. G. Atkinson of Margate. The congregation, which was numerous and respectable, appeared much interested by the proceedings of the day, and the collections were good. We trust that the influence and efforts of this infant Auxiliary will become much more widely extended, and that all the churches in this opulent and extensive county will unite, as with one heart and soul, in promoting these designs, which have such a direct tendency to promote the glory of God, and the best interests of mankind!

##### OXFORDSHIRE.

On Wednesday, September 20, 1820, the fifth Anniversary of the Oxfordshire Auxiliary Missionary Society was held at Alcester.

Met in the morning at half-past ten.

Mr. Coles of Bourton read the 60th chapter of Isaiah, and prayed; Mr. Morgan of Birmingham preached from Romans i. 14, "I am debtor," &c.; Mr. Beetham of Hook Norton concluded.

Meeting for business at the Town-hall, at three in the afternoon. Mr. Joseph Rose of London was called to the Chair. The Secretary read the Report, and various resolutions were proposed, and unanimously adopted, expressive of the strong claims which the Baptist Mission has upon the churches, the determination of the friends present to urge those claims, as well as the earnest wish of the meeting, that *all* Missionary undertakings might be eminently successful.

The resolutions were moved and seconded by the Rev. Messrs. Coles, S. Barker, Morgan, Jayne, Gray, J. Thomas, Taylor, T. Thomas, Price, Beetham; Messrs. Robinson, G. M. Smith, and James Smith. The business was conducted with an entire unanimity; the many who were assembled, seemed to be of one heart and soul, and each one appeared to say, "Let the whole earth be filled with his glory!" Amen, and Amen. It is hoped that impressions were produced in favour of the Missionary cause, which will be ripened in the fruits of benevolence and prayer.

In the evening met at half-past six. Mr. Page of Worcester read the 72d Psalm, and prayed; Mr. Thomas of Oxford preached from Luke xxiv. 46 and 47; Mr. Smith of Ashrood closed in prayer. Collections in aid of the Mission were made after each service.

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### ESSEX.

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THE Annual Baptist Auxiliary Missionary Meeting for the County of Essex, was held at Braintree, on Thursday, September 21, 1820. The public service commenced at eleven o'clock, when Mr. Goodrich of Langham began by reading and prayer; Mr. Finch of Harlow preached from Dan. vii. 13, 14; and Mr. Pilkington of Rayleigh concluded.

Immediately after, our valuable friend, Daniel Blythe, Esq. of Langham, was called to the Chair. The Secretary gave an account of the present state of the Mission, and the following Resolutions were moved, seconded, and passed unanimously.

Resolution 1.—That this meeting, feelingly alive to the unhappy and degraded condition of the heathen world, does cordially approve of the Resolutions now

read,\* and pledges itself to use all the exertions in its power for the welfare and prosperity of the Baptist Missionary Society.

Resolution 2.—That this meeting does most heartily unite in an ardent wish for the success of every similar Institution; that it deprecates the thought of cherishing a spirit of party; and that the only reason for its forming an establishment separate from other Societies in the county, is the hope that, by rallying round its own standard, it may the more effectually succeed in the subjection of the common foe.

Resolution 3.—That this meeting, convinced of the advantages arising from an union of interest and exertion, on behalf of the Mission, does request the Secretary to write to each of the Baptist ministers and churches in the county, who have not yet united with this Auxiliary, inviting their active co-operation.

Resolution 4.—That the thanks of this meeting be given to the Treasurer and Secretary for their past services, and that they be requested to continue them for the ensuing year.

Thanks were also given to our worthy Chairman,—worthy in the estimation of every one but himself; and the meeting was dissolved with the liveliest expressions of satisfaction and joy.

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MUCH, very much is it to be wished, that the example which has thus been set in Essex, and some other districts and counties of England, may be acted upon on a more general and extensive scale. To convince our brethren of the importance of the Mission itself, no fresh arguments need be urged. Nor do we think that persons, who seriously believe the truths of Divine Revelation—who admit the certain destruction of every impenitent and unconverted sinner—and who contemplate hundreds of deluded men and women passing into eternity every day and hour—can be indifferent to a subject of such infinite and everlasting moment. To say nothing of the temporal advantages which Christianity must confer on so degraded a class of beings as those to whom the Mission is more especially directed, who that knows the value of his own soul, but must commiserate the melancholy condition of millions of his own species, absolutely perishing for lack of knowledge:—living in the presence of the

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\* Alluding to those which were passed at the formation of the Society at Saffron Walden.

greatest of all Beings, but without any acquaintance with him;—pierced every moment by his all-seeing eye, and yet unconscious of it;—and at last appearing before him in judgment, with all their sins, unsubdued and unforgiven, to encounter the terrors of his wrath;—who but must wish to lend a helping hand in the great and good work of leading them to Jesus Christ, and in directing their attention to that blessed Redeemer, whose precious blood alone can deliver them from the miseries of the fall, and set them free from the guilt and power and curse of sin.

Convinced, therefore, of the importance of the Mission itself, how earnestly is it to be wished, that every exertion within the compass of human agency, might be employed to aid a work in which no diligence can be too active, no sacrifice too great, no prayer too fervent, so that it may but be the happy means of leading the perishing millions of mankind to the knowledge of the same Saviour we ourselves adore, and the enjoyment of the same eternal, unspeakable, and unchangeable love of God in Christ Jesus!

That all we can do is no more than the employment of means—that every exertion of ours must fail in the accomplishment of the object proposed, without the blessing of Heaven, and that the powerful agency of the Holy Spirit is absolutely necessary to convert and save the soul of either an Indian or an Englishman, are axioms in the creed of the Missionary Society, too well known, and too generally admitted, to require additional vindication. But that *means* are ours, and that it is incumbent on us to use them, is equally a truth, which, we are ready to think, no mind, unfettered by any previous prejudices, can hesitate for a moment to receive.

Among these means *Auxiliary* and *Branch Societies* have been found to take the lead in point of utility and importance. And though towards churches, whose individual independence we equally applaud and admire, it would ill become us to assume a dictatorial air; yet as it is our duty to exhort and encourage one another in every good word and work, it may be at least submitted to the consideration of the denomination at large, whether such Societies may not be established, on a very extensive scale, throughout every county and district of Great Britain. Let every one set out with the determination, "I will do my best," and it will not be long before those consequences will be visible, which will overthrow and confound the cold calculations of those who are so slow in their movements, as seldom

to decide until either affliction or death does it for them.

In every new establishment, however, the first question which arises in the mind is, *What are the benefits to be derived from it?* and the same inquiry, it is natural to suppose, may be proposed on the present occasion. An answer to it may be given by a reference to other Societies, in which such Institutions exist. It is an obvious fact, that the Bible Society is more indebted to this than to any other cause, for its surprising extension and support. They seem to have been the means which Providence selected, above all others, to excite a general attention to that unrivalled Institution. And evident it is that, in every Society where such means are employed, the funds are increased in a proportion which may equally excite the wonder and gratitude of every friend to God and mankind.

To say nothing of the pleasure which is afforded by the meeting of brethren, united together in so delightful a work, and which is frequently so great as to leave an impression which no time can erase;—it gives an energy to the cause they have espoused, which cannot be produced in an equal degree by any other order of means. It excites a public and personal interest, which pervades and penetrates every mind. It makes those contributions *regular*, which once, perhaps, were merely occasional! It gives a tone, a spirit, to the Mission, and to Missionary exertions, which nothing else can impart. Above all,—it unites a whole assembly, a whole district, in prayer, which, while it reaches the ear of God himself, touches the very spring that moves the universe, and insures a return of benefits and blessings from Him who has so graciously declared, "If ye shall ask any thing in my name, I will do it." It is from meetings like these, that ministers go to their respective churches, and private Christians to their respective families, with feelings as different from those which they had before, as if they were new creatures. One brother, and one church, help to encourage another, while each resolves to double his diligence, if possible, to pour an increased supply into the treasury of the Lord.

Our limits forbid us to enter upon a reply to the objections which have been made to the plan which is thus proposed. It should be recollected, that there is nothing, however good and however excellent, against which some difficulty may not be started. Some may imagine that they have done as much already as they are able to do. Others may be calculating on some trifling expense that may be oc-



casioned by it, without considering to what a much greater extent the funds of the Society would be replenished. Others may fear, that the amount of their contributions *would not so distinctly appear*, if paid to the Treasurer of such Auxiliary or Branch Societies, as if paid by themselves, without understanding that *the same distinct and separate account* would be given in the one case as in the other. We do not, however, know an objection which does not equally apply to the Auxiliaries and Associations of the Bible Society, in which they are so extensively useful. To which it may be added, that if we never exert ourselves in such a cause as this, until every trifling difficulty is removed out of the way, we shall live, and die, and do nothing.

It is from these, and other considerations, and especially the happy results of such Institutions, whereon they have been established thus far, that we are urged so strongly to recommend the universal formation of Auxiliary and Branch Societies, as the most effectual means to supply the funds, and so to extend the influence and operations of the Baptist Mission.

J. W.

*Saffron Walden, October 9, 1820.*

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## REV. WILLIAM WARD.

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TOWARDS the close of August, our zealous and indefatigable friend, Mr. Ward, embarked for Holland, with the design of introducing the Baptist Mission in general, and the Serampore College in particular, to the notice of the Mennonites, or Dutch Baptists, who form a numerous and respectable class of professing Christians in that country. Owing to detention by contrary winds, and some other hindrances, he could not spend so much time as was necessary fully to accomplish his design; and the very general want of information which prevails throughout Holland on Missionary subjects, especially as connected with the Baptist denomination, precluded any expectations of *immediate* success. But the affectionate cordiality with which Mr. Ward was received by the few individuals to whom he could be introduced, and the steps which have been taken, since his visit, by our highly esteemed brother, Mr. W. H. Angus, to diffuse information on the subject among the Mennonite churches, encourage us to hope that, at no distant period, we shall be favoured with the valuable co-operation of our Christian friends in those provinces—an event which we anticipate with

much delight, not only as promising much effective aid for our Society, but as tending to bring about a pleasing union with a branch of the church of Christ, with which we have hitherto had scarcely any intercourse.

Mr. Ward returned to London on September 13, and after visiting friends at Brighton and Cambridge, proceeded to Liverpool, which he reached on the 28th; and on Lord's-day, October 1, embarked for New York, on board the *Nestor*, —, in which a passage had been previously secured, by the kind attention of our friend, Mr. Hope.

Several Christian friends accompanied Mr. Ward, as passengers, by the *Nestor*, among whom was Mr. Divie Bethune of New York, who spoke with so much acceptance at our Annual Meeting in June. May the great President of the Universe command the winds and the waves to bear them in safety to their desired haven!

Mr. Ward proposes spending a few months in the United States, principally for the purpose of collecting for the College, and returning to this country early in the spring;—from which, soon after, he designs, Providence permitting, finally to re-embark for India. Mrs. Marshman and her family will probably avail themselves of the same conveyance to return to Serampore.

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## Foreign Intelligence.

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### CALCUTTA.

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*Missionary Journal, communicated by Mr. Pearce.*

FRIDAY, July 9.—Observing an unusual red mark on the forehead of my pundit this morning, I asked him the reason; he replied, that when he was sitting last night in company with a number of others, a person who was just come from Benares, “the city of God,” had, as is customary, marked him and all present as an assurance of the divine blessing. He said, that he heartily despised all such customs; but if he had refused to comply with it, the company, and especially the person who had marked him, and to whom he was obliged to make an offering for the blessing he had communicated, would have observed him. This man is certainly in his character, for unremitting attention to business, and willingness to endure fatigue, the most like a European I have known among the Hindoos; yet thus does he in common with others of his countrymen, who

are well informed, submit to the superstitious rites they despise.

Monday, July 12.—My pundit informed me, that yesterday a rich friend of his, who is a firm believer in the power of incantations, had sent a sunyasee (or devotee) to him, that he might teach him (the pundit) a few of the incantations with which he was acquainted, and by which he was convinced he would be able to do wonders. The pundit not wishing to pay for such senseless trash, and yet desirous to avoid the anger of the sunyasee, who would have cursed him if he had treated him with disrespect, declined being instructed in his mysteries, and respectfully dismissed him with a small sum of money as all he could afford. Had he allowed him to teach him one of his incantations, he must have given him two rupees. This, and the instance mentioned in the journal of the 9th, tend to show the way in which the devotees of Hindooism, those who perform pilgrimages to holy places, or who profess to be absorbed in the contemplation of God, make a gain of their godliness, and under the pretence of great poverty, live in real affluence upon their superstitious countrymen. A respectable Hindoo at worship this morning at Intalee, entered pretty fully into conversation with us; but being unable to answer the important question, "As man had sinned, where do they find in their shasters a fit atonement?" he reviled us, and left the place in anger, after we had told him of that great and sufficient atonement which alone can take away the sins of the world.

Tuesday, 13.—A quiet and very attentive congregation of seventy at New Balisghaut this morning.

Wednesday, 14.—Our congregation this morning at Old Balisghaut rather more numerous than yesterday. Several persons objected to believing on Jesus, even if he were the Son of God, as they could get nothing by it. We urged that the joys of heaven were to be gained, and the torments of hell avoided, by believing in this great Deliverer, both of which were acknowledged by their own shasters. They replied, that to him who worships God, there is neither heaven nor hell hereafter, but all are again absorbed into the divine essence; and immediately left us. Thus do these deluded people steel their hearts against divine impressions, and prevent the entrance of those feelings of concern which a belief in the awful realities of a future state would tend to implant in them. Attendance as usual at Intalee in the evening.

Thursday, 15.—Good congregation both morning and evening at Collingab.

One of us, in his evening walk, obtained admission into a family temple by the road side; it contained an image of Narayun (Vishnuo), and Munusa (the protectress from snakes), with the evening oblation of rice and plantains. When they were asked, Will the debtas eat this? they replied, We place it before them every day with the hope they will; for when they do, we are sure of salvation. They were then reminded of the inability of the debtas to assist them, and the dreadful crimes of which they had all been guilty, and informed of Him who was almighty and without sin, and who laid down his life for man's salvation. What a contrast is presented by the licentiousness of India, and Bramha, and Krishno, and the blood thirstiness of Kallee and Shive, as narrated in the shasters of the Hindoos; and the purity, meekness, and grace of Jesus, as displayed in the New Testament! A few who had assembled round us seemed to feel the force of this contrast, and acknowledged they worshipped they knew not what. O that God would open their eyes, and impress their hearts, that they may understand and feel the difference!

Letters from several members of the committee at home refreshed our spirits. May we be more serious and active; and although now we are discouraged through the want of success, may we rejoice in the expectation of eventual good. Brother Townley, Mrs. Penney, and my dear Mrs. Pearce, have all been ill with fever this month; but through mercy they are now much better.

19.—Obtained to-day a piece of ground for a place of worship, on the side of the road leading to Barrackpore: it is very convenient, its situation being close to a well frequented road, and within a few minutes walk of the brethren at Boitaconah. The rent will be paid, and the place built, by a poor servant from the savings of his wages, which amount to 15 rupees per month, without food. This, when built, will increase our number of places of worship, supplied by the brethren resident in the city, to four, besides two connected with the native station: the Iron Foundry, too, at Khasseepore, and the shade of a tree or a house, frequently furnish us with the means of addressing the heathen. To-day a young Hindoo, baptized by the elder brethren some years ago, but who had been excluded for adultery, died after an illness of only two days. We have reason to hope he slept in Jesus. Every attention was paid to him during his illness, especially by his master, who very feelingly expressed his regard for him, and his ac-



knowledge of a great change in his conduct during the last four months. This we attribute, under God, to the frequent prayer-meetings which are established among the two or three native Christians who live near us, which this poor man attended; he wished to have the meeting held in his house; and a few weeks before his death commenced family worship in his family. Two of our Missionary brethren, and eight or nine native brethren and sisters, attended him to the English burying-ground, where the episcopal prayers were read over him, and, by permission of the clergyman, a Bengalee hymn, a translation of "Why do we mourn departed friends," by brother Chamberlain, was sung at his grave. The same evening a committee-meeting was held, when a Sunscrit tract, on "The Evidences of Christianity," was directed to be printed, and that one of our native brethren should be employed by the Society, in addition to Paunchoo, at Door-gapore, to assist the European brethren in going out among the heathen.

25.—During the week nothing particular occurred in our Missionary work, except an interesting conversation with some Musselmans on Friday. The congregations were in general numerous, and received many tracts as usual. To-day we find that our new girls' school contained seven pupils, so that we have now, in the first we established, five; in the second and last, seven; these appear very trifling, but they are the first schools for Hindoo girls in Calcutta that have existed for ages, and will eventually, as prejudice against the education of these interesting, but unfortunate beings, abates, go on and increase.

Thursday, 29.—Good attendance at Kalingate in the evening. An animated conversation took place with some Musselmans on the different claims of Mahomet and of Christ. Brother Carapeit, who kindly attended with us, pressed them hard with the following remark: "You acknowledge that Christ came of the seed of Isaac, but Mahomet of the seed of Hagar; now the scriptures we both acknowledge inform us, that Hagar was cast out, and it was promised that in Isaac the world should be blessed—Christ having come, therefore, of the line in which all the blessings were promised, but the line of which Mahomet was born being that in which no blessings were to be communicated, the claims of Christ irrespective of his divine character, are decidedly superior." Not being able to answer this argument, they became angry and vociferous, and walked away.

30.—Excellent attendance in the even-

ing at Molungah. A Hindoo commenced, and was followed by a Musselman, on the following argument; "As God is almighty, and able in a moment to destroy or pardon sin, where was the necessity of Deity becoming incarnate to atone for it?" To this it was replied, "That God, in the accomplishment of all his purposes, used means—as he could, by his command, in a moment produce trees laden with fruit; but he rather chose to direct men to sow and cultivate, and after having adopted these means, to reap the fruit: so if he had not threatened sin with eternal death, it would not follow that he should pardon it without appointing a means by which this pardon when sought might be obtained; and secondly, that we all acknowledged that God possessed not only natural perfections, as power and greatness, but moral perfections, as truth and mercy; and that therefore no argument could be drawn from a consideration of the former without recollecting too the latter." They confessed the truth of the argument, and shortly after withdrew.

It is now eleven months since we began the printing office, in which we have printed for ourselves, or independent brethren, The Calcutta School-book Society, and Auxiliary Bible Society.

#### RELIGIOUS TRACTS.

In Bengalee and English .....	35,000
Gospel of John complete, ditto..	4,000
English only .....	2,100
Hindoosthane .....	3,000
Sunscrit .....	1,000

Total 45,100

English only, Reports of different Societies .....	3,000
School Books, in Bengalee .....	2,500
Ditto, in English .....	2,000

Total of Pamphlets printed in the course of the eleven months... 52,600

May we not hope that our labours in this department shall not have been in vain, but that present and future generations will have reason to bless God on account of them?

#### BATAVIA.

*Extracts of a Letter from Mr. Robinson, dated*

*Wetlevreden, April 3, 1820.*

THEAN now prays in public with some degree of liberty, and is, I hope, growing in christian knowledge. The other



Chinamen have all left me, except one or two, and they attend but very seldom.

The Chinamen are not a very devout people; they set apart but a very few days in a year for religious purposes; and it is no very difficult matter to persuade them to cast aside their idols. They have said, that I should easily prevail upon them to turn from the worship of idols, but that they could never be persuaded to renounce the worship of their deceased ancestors. I have experienced the truth of this remark in two instances.

A Chinaman once visited me for the purpose of religious conversation, when I read and expounded to him the Ten Commandments; and, he understanding that it was wrong to worship idols, went home and took down his paper god, and, as I have heard, burnt it. A few days after this, he gave a small wooden idol that he had to a Christian boy, who broke the poor god all to pieces, without paying the least regard to his divinity. Yet this man went to pay his respects to his deceased ancestors, and to offer them a little food at the annual festival, and now he has quite forsaken me. Another Chinaman used to attend regularly, and was very zealous in persuading others to renounce idolatry; but still he kept his paper god, in the shape of a frightful old man, hanging up in his house. I called on him one evening, and represented to him how inconsistent it was in him, who had become such a professed enemy to idols, to keep one in his own house, and told him that he ought to take it down and burn it. He excused himself, saying, that it was not his, but one which he had borrowed. On each side of this paper god hung a board, several feet long, covered with black paper, on which was written, in large gilt characters, something in his praise, while a similar board was placed over his head. Having understood, that though the god was a borrowed one, yet that the papers which were pasted on these boards, and which contained the praises of the idol, were the Chinaman's own, I strove to persuade him to burn them. Though he did not appear to believe that his godship could do either good or harm, yet he had a superstitious fear of pulling him down; and therefore, after some hesitation, told T'héan to take him down, and roll him up, that he might be returned to his owner. T'héan had no sooner received this permission, than he mounted the table, over which this worthless idol hung, and tore him from the wall. The Chinaman then assisted in tearing the papers from off the boards, and burning them. They were burnt in a large iron pot, and

when nothing remained but the ashes, T'héan says, "Save these ashes, and show them to every body with whom you converse, as a proof that you have renounced idolatry." This man attended for several months, but I believe he performed the annual ceremonies in honour of his ancestors, and has not been near us now for a long time. The real god of the Chinese is Mammon; at his shrine they never cease to pay their devours, and in his service they use all their craft and ingenuity. Between three and four years ago, several Chinamen used to attend my preaching at Mr. Diering's, and continued the practice for a considerable time; but at last they discovered, that the religion of Jesus did not allow any unjust gains; and then they left me, saying, "This religion will not do for us; if we become Christians we shall not be able to get a living." A Chinaman is never content to procure a livelihood by his honest gains, if any dishonest arts are in his power.

In the month of January I received a very agreeable visit from Mr. Ward of Bencoolen, who remained with me about two months, and is now gone to Sourabaya on his way to his station. He brought with him a few hymns, which I had sent to him to be printed; but they are very illegible, on account of the badness of the types. We have had many conversations together on the subject of Malay types and printing, and I hope, that in the course of time, he will be able to introduce considerable improvements.

Mr. Ward has taken with him several little things, which I have prepared for the press; but as I have mentioned some of them in my letter to Mr. Dyer, in December last, I shall only notice what I have done since I wrote to him. The first is a Malay Spelling-book, composed with the design of elucidating, as much as could be done in so small a work, the principles of Malay orthography. It contains an extensive syllabarium, and thirty spelling lessons, which include more than a thousand Malay words, all written with their vowel marks. The last ten lessons consist of roots and their derivatives. In one instance, I have exhibited more than forty derivatives from a single root, almost exclusively of numbers, persons, and tenses. The principal difficulty of forming derivatives lies in the orthography, as the places of the vowels are perpetually varying, according to the affixes. The Malays have rules for the change of vowels in the derivatives, but they seldom trouble themselves to carry out these rules to their legitimate consequences; and hence a word with two or three af-

fixes is scarcely ever written correctly. In these lessons, I have endeavoured to reduce the rules to practice; but how I have succeeded, the adepts in the language must decide. My second little book contains thirty short lessons for reading, adapted to the capacities of children. These lessons consist of moral sentiments; a few of the first principles of religion, such as are common to both Musselmans and Christians; some short rules of conduct, and a few hints relative to Geography and Natural History. The third book is much larger than the second, and is divided into chapters, each containing several lessons. The subjects are various, as, The Advantages of being able to read—Short Descriptions of several Animals—A few Fables—On the Duty of Children to Parents; and, On our Duty to God. I wish, if possible, to erect schools for the education of the Musselman children, and these books were prepared for the purpose; but I have not been able as yet to carry my designs into execution.

As the Society have a great wish for intelligence on different subjects, I would recommend the plan of proposing Queries to their Missionaries; as the answers to these Queries would furnish much interesting matter. The curiosity of persons, who have been long resident in a foreign country, is not much excited by surrounding objects, as those objects have lost all their novelty; and hence many things, which would be amusing and interesting to friends at home, are never thought of in correspondence, merely because they are familiar; but a number of Queries on those subjects which are most interesting to you, would draw from us that information which you desire.

### JAMAICA.

THE following Letter from Mr. Godden to Dr. Ryland will not fail to excite much sympathy on behalf of our afflicted brother, and gratitude to that gracious Being, who preserved him from such imminent danger. We give the account, brief and hurried as it is, expecting further details shortly.

*Spanish Town, August 7, 1826.*

To be in time for the packet, I began writing to you on the 5th instant; but on the following evening caught cold, by preaching in a piazza exposed to damp exhalations after rain. Had a little fever during the night; and on the opening of the morning, a dreadful ague, which shook me incessantly for an hour. The fit was succeeded by a most violent fever, that bid defiance to the strongest medicine, given in quick succession, and large doses, for the space of nine hours. Every one was alarmed, expecting fatal consequences. I feel grateful, however, to the gracious Being, whose watchful eye never once lost sight of my footsteps since I began to walk, (though I have returned him evil for good,) that I am much better, though so much debilitated as to be unable to give you any more than hints. The breaking up of the fever is like tearing up a tree by the roots. I told you I preached in a piazza—Why? our meeting-house is burned to the ground. A malignant fellow thought to have consumed me in bed! He is gone to eternity!! I lost every article except a few shirts, handkerchiefs, &c. and a few of my wife's clothes,—and of bed and table linen, &c. not a hand-towel saved! but can't detail. Should God spare a poor sinner, whose only wish is to serve him, I will do it as soon as able.

I have stated things as plainly as my body will admit—hope you will understand me—our poor people are much affected.—We have in view another house, better, and better situated than the former! Hope this burning will further the gospel! Many are ready to aid, as soon as we can procure a place, or rather bargain for one! A general interest prevails. I received much kindness from several respectable whites,—the Rector, and Methodist minister, each offered me a room. I now lodge with Mr. M'Farlane, (a person of colour,) and am most kindly treated, especially in sickness. Our congregation was increasing fast and much. How full of hope and satisfaction did I feel, while trying to improve the Anniversary of opening the meeting-house, only the day before the fire—from which I escaped on Monday night, July 17, with the skin of my teeth! Alas! but I can say no more—the packet sails to-morrow:—head-ache and occasional delirium oblige me to stop. My love to all. Pray for us—for me.